

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, OCTOBER 3, 1907.

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Faith in God gives faith in the divine laws as the regular method by which truth and goodness are to prevail. As the world acquires more faith in the supremacy and universality of law, it also comes to believe more in progress.—James Freeman Clarke.

I stood on the beach looking off over the sea, and there was a strong wind blowing; and, noticing that some vessels were going one way and other vessels were going another way, I said to myself: "How is it that the same wind sends one vessel in one direction and another vessel in another direction?" And I found out, by looking, that it was the difference in the way they had their sails set. And so does trouble come in this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends on the way they have their sails set. All the Atlantic and Pacific Oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.—T. De Witt Talmage.

Desert life has its dangers as well as its blessings. To one man, disappointment and affliction bring only smallness of soul. He spends his time, when he cannot get some patient person to listen to him, in quietly pitying himself. His own pain is given such big place that he forgets his brother's fight. God pity the man who pities himself! He loses the lessons that life should teach, and helps make those about him miserable. Rather should we have the spirit of the little girl who got several severe falls while learning to ride the bicycle. When the gallant of twelve, who was teaching her, expressed sympathy, she replied with a smile, "You must just take little knocks like that." Let us pity ourselves only for our lack of courage to

"Welcome each rebuff

That turns earth's smoothness rough."

S. S. Times.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can ever begin to hope to reach it. If it has seemed as though all depended on passivity, let me now assert, with conviction more intense, that all depends on activity. A religion of effortless adoration may be a religion for an angel, but never for a man. * * * Resolution, effort, pain, self-crucifixion, agony—all these things already dismissed as futile in themselves must now be restored to office, and a tenfold responsibility laid upon them. For what is their office? Nothing less than to move the vast inertia of the soul, and place it and keep it where the spiritual forces will act upon it. It is really the forces of the will. It is to uncover the face that is to look at Christ, and draw down the veil when unhallowed sights are near. * * * It is all man's work. It is all Christ's work. In practice it is both; in theory it is both.

But the wise man will say in practice, "It depends upon myself."—Drummond.

My impression of the attitude of the students of the world toward Jesus Christ based upon years of travel and observation on every continent, is that Jesus Christ is finding a larger place in the hearts of students year by year. The large proportion of college and university students are professed followers of Christ than among any other classes of society. More students throughout the world are being attracted by Jesus Christ and His teaching than by any other religion. He appeals to thinking men and challenges them to investigate the Truth that is in Him. He answers their doubts and is the power by which they are to be victorious over temptation. Jesus Christ presents in the moral realm that which appeals to the heroic in man and challenges their great endeavor as does warfare in other realms. He leads men victorious over battlefields against sin and enlists forces in service and self-sacrifice. All the better movements in the improvement of society may be traced to Him. Jesus Christ is binding together the nations of the world. It has been the testimony of eminent statesmen that this student movement which we represent is doing more than diplomacy and statesmanship to promote the fellowship of the whole world. The movement lays siege to colleges and universities, the strategic centers for the moral conquests of mankind.—Jno. R. Mott.

Another of the attempts which the Roman Catholic church is making to break into the public school system has been called to our attention. St. John's church, Middletown, Conn., has a parochial school of nearly seven hundred pupils. The rector of the church has offered it to the school board of the city as a public school ostensibly to be subject to the control of the board, but with the conditions that the priest shall be appointed principal of the school without salary, and that all the teachers shall be appointed only on his nomination. The city is also to pay him \$2,000 a year for rent, heat and care of the building, and the contract is to run for five years. The conditions, of course, leave the school in all important respects under the control of the priest. Rev. George Francis Whittemore, the pastor of the Baptist church, is making a vigorous fight against the use of the public school money for this sectarian purpose, and hopes to win in the meeting of the voters to which the matter has been referred. We cannot believe that the citizens of Middletown, which is the seat of Wesleyan University, will consent to this violation of the constitution, and of the principles of the separation of church and state.—Watchman.

No greater punishment for wrong-doing can come to any man than the simple result of his wrong-doing. All of God's punishments are of that sort; he never punishes arbitrarily, as human law-makers often do. Because of the mistaken popular notion of

punishment as an arbitrary infliction of pain in order to "satisfy justice", it might be better if we could do away with the word "punishment" in the moral world entirely and recognize that the only thing the wrong-doer has to fear is the sure and disastrous result of his wrong doing. A man is not deterred from setting fire to his own home by the thought that he will be punished for arson, but by the knowledge that he will be destroying possessions that are very precious to himself and his dear ones. He does not, as a rule, refrain from murdering his wife or child because of his fear of a murderer's death, but because of the awful and irreparable disaster that such an act would mean. The simple results of such wrong-doing are plainly greater punishments than any penalty that man could inflict. It is the same with every wrong-doing, lesser and greater, though we do not so easily believe this of "trifling" sins. God never needs to, and never does, "punish" a child of his as a human judge sentences a criminal; he simply lets the result of our sin warn us of the death to which sin leads. He even interferes with his own laws and averts many a result that we have incurred, when he hopes that such mercy will draw us to him. But it would be unloving to do that always; therefore by the punishment of results God seeks to win us to a life in which the result of every act shall be a joy.—S. S. Times.

"One of the most vital results of the presence of women in business," says Anna Steese Richardson in the *Woman's Home Companion* for October, "is the tendency of the average girl of natural refinement and good home training to harden and coarsen under the influences of store or office life than to raise the tone of her environment by her own gentle breeding.

"I believe there are women who exert a good influence in the offices and stores where they work but they are the exception, not the rule. They have such nobility of character, such rare natures, that they would be a power for good anywhere, under any conditions. But, alas, the average woman wage earner has only the average moral and mental nature, and she can no more be a power for good in business than in the home. On the other hand, I firmly believe that the presence in business of thousands of silly, inexperienced, unbalanced girls is lowering the standard of manhood and womanhood all over the land. Barrier after barrier is going down before the familiarity of business life, and already many of the large corporations, like the life insurance companies, have found it necessary to segregate the men and women during the working hours to supply them with separate elevators. Does this look as if the refining, elevating influence of women had stood the test of a generation of freedom and equality in the wage-earning field?"

Another View Point.

All that is said about Jacob and Esau can be interpreted by explaining the phrase, "Jacob have I loved and Esau have I hated." God is speaking of Israel's call as the chosen people, and not of the Edomites. God promised to bless the world through Abraham's seed, and he took Isaac. He did not take all, so with Jacob. The record shows that God's election of Jacob, as father of his chosen people, over his brother Esau, had no reference to the works, character, or personal election of the men themselves, but rested in God's prerogative to select between the two, and not call by his spirit to personal salvation. To the Lord hating Esau, the word does simply abhorrence. Let the Bible explain it. It is said in Genesis that Leah was loved by Jacob. In the preceding verse it is said that Jacob loved Rachel more than Leah. In Luke Christ said, "If any man love me and hate not father, mother, children, yea, and his own life he can be my disciple. No man can serve two masters, that is, love cannot be equal. The Lord preferred Jacob to Esau, and it had nothing to do with their personal salvation. Esau, in many respects was a nobler man than Jacob. Jacob was guilty of fraud, and ran away, yet Esau forgave him on his return. Esau had sold his birthright. When he would have inherited the blessing, he was rejected for he found no place for repentance, though he sought it with tears. This does not mean that God rejected him; or that God would not permit him to repent, or pay any attention to tears; but that he would not revoke the blessing pronounced upon Jacob, thou Esau begged him with tears. Of course, God was in it. He did not sell his birthright and he ought to have sold to the bargain, although Jacob was in taking advantage of his brother. However, God did really hate Esau and designed him to eternal punishment before he was born and that without reference to his works, then Esau had the right to ask, why hast thou made me thus? As to the case of Pharaoh God brought on him the judgment he deserved. God did not fit him for destruction. He was already a vessel of wrath fitted to destruction. However, the destruction referred to is but temporal and was accomplished in the Red Sea. A word is said about personal salvation and damnation. There is no omre evidence that God damned Pharaoh than that he saved Israel in heaven. Israel was the type of the coming kingdom. The idea that God hated Esau or condemned Esau and Pharaoh to destruction before they were born and set them to hell just to show his power is irreconcilable with any idea of justice possible to conceive of in any mind. God never made a thinking, feeling man for the purpose of making that man unhappy to show his power. Man has the power of willing and choosing, to act in accordance with God's will or to rebel against it and act contrary to God's will. God accords to man such a right in what he has done for man's redemption. He sent his son for the express purpose of reconciling the world unto himself. God sends his messengers to explain its provisions and show that it is just to both God and man. While requiring every man to submit to God's will, He clearly reveals man's right to press the matter as shown in the case of Abraham's prayer for Sodom, Job's wrestling, Job's prayer for his cause, Elijah's prayer, Moses' prayer for Israel, the Syrophenician woman,

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If God made a man for the purpose of damning him, or if God made his salvation depend upon conditions, which were never within his reach. If God held him accountable for opportunities he never had and made his salvation depend upon a thing that was not available, man had a right to ask God, why hast thou made me thus? But, if God made man's salvation depend upon conditions within his reach, judging him in proportion to opportunity and talent, whether born in a Christian or heathen land, then man's right is gone.

J. L. Wilson.

New Albany, Miss.

The Scene in Gethsemane.

R. A. Venable.

NOTE FOURTH—His Prayer.

There are abundant mentions of Christ as engaged in prayer during his public ministry. Sometimes the language of his prayers is given, and sometimes he is simply said to have prayed or been praying. One of the marked features of his history is that at every crisis in life, in the progress of his work, he is represented as praying. At his baptism, Luke 3:21 says "Now it came to pass when all the people had been baptized that as Jesus also had been baptized and was praying that the heaven was opened." And likewise before the choice of the apostles Luke 6:12-13 "and it came to pass in those days that he went out into the mountain to pray. And when it was day, he called unto him his disciples and chose out them twelve, whom he called apostles." Again Luke tells us 9:29, "And while he was praying the appearance of his countenance became changed and his raiment, white and radiant." In none of these instances have we any mention of the language he employed or the contents of the prayer he offered. These three occasions were momentous events in his earthly life, and had his word been recorded, we might have had some disclosure of his great soul as he was moving forward in the work which he had come into the world to do. But we must rest satisfied in the knowledge of the fact that he prayed. His supplications in the garden are in keeping with the past history of his life and work.

1. Alone he prayed in the garden. He had left his disciples behind, first eight, and then the three and now he advances alone under the crushing burden of amazement, grief and anguish of soul to pray. It is doubtful whether Jesus ever engaged in social prayer with his disciples. I am of the opinion, that a careful study of his prayers and the occasions upon which they were offered favor the view that he never held a prayer service in common with his disciples but prayed alone even when they were with him. (Luke 9:18). But however one may decide this special question, there can be no doubt as to his isolation in the garden. There could be nothing in common at this time between the state of his soul and that of his disciples.

The experience of his soul whether viewed as a discipline, lying in the way of his progress to perfection or vicarious involved in the redemptive sacrifice which he engaged to offer, was such as only his dual nature and exalted personality could realize. His experiences were unique in the economy of grace. The experiences through which he

passed could not be shared by his people. He alone could offer a real prayer, from the unfathomable depths of humiliation, to which his self renunciation and spirit of obedience had brought him. With the burden of a guilt made his own by his assumption of a racial connexion, and this consciousness of the rectitude of his own character, his soul turned upward to the father, and even sought to maintain an unbroken fellowship with him, whose will was the supreme law of his life. None but he could so steel himself against the impulsive series which were self against the impulsive desires which were man nature and say "not my will, but thine be done." Such a prayer could come alone from him. Jesus Christ prayed alone in the garden because he had passed into a realm where none but God could know and into these sacred confines none can intrude save an angel from heaven, to strengthen him.

2. The Spirit of His Prayer was that of reverence. He was heard because of his Godly fear. With what an awful solemnity must Jesus have said, "My Father, Aba Father." How profoundly must his words have touched the disciples when he prayed. No wonder on one occasion when he ceased praying they said, "Teach us to pray as John also taught his disciples." That deep tone of abiding fellowship with the Father which runs through all his words and deeds, never muffles in any way the note of reverence. There was never a syllable from his lips, which could disparage the name and character of God in all he did and said to bring God the Father into the lives of men there is nothing to belittle the divine sanctity, nor to lower the high level of the divine majesty. The unseemly familiarity shown by the mandlin pietist in the use of God's name, finds no sanction in the prayerful devotions of Jesus Christ. Though he came out of the bosom of the Father and was abiding his return, with an assured confidence of his Father's good pleasure, his posture of soul was one of reverence, thanksgiving and praise. His relation was that of a servant, his spirit one of obedience and of awe in the presence of the matchless glory of the Father whose will he came to do. I am lost in amazement in the contemplation of Jesus bowing in reverential awe, before the Father, conscious of a Sonship antedating all creation (and) through whom the whole superstructure of God's universal empire came into being and for whom all things exist, (and) whose regal investiture makes the mention of his name the signal of universal homage. He alone knew the holiness of God not only of his sinlessness but the active and pervasive holiness of his own nature, under human conditions, rendered him capable of exercising that reverential homage which a holy and righteous God demands from His moral creatures. He is disclosed to us as the paragon of perfection in the exercise of this moral virtue, and the impelling example which his disciples are to follow in their prayers, praise and service of the Father. They are to say and feel in their hearts "Our Father, who art in heaven, hallowed-reverenced-be thy name", that "name" which Jesus revered and taught his own to reverence is filled with majestic fullness, and is the symbol of omnipotence, omniscience, omnipresence and an infinite compassion, reaching down to the lowest order of his creatures.

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and on up through all the gradations of being to the highest archangel, standing ready to do his bidding in mission of wrath, or missions of mercy and love. O! heart of mine, bow in reverential awe at the mention of that ineffable name. O! lips of mine, speak that name, alone in prayer, in words burdened with the oppressive sense of the greatness and goodness of an all loving Father who cares for the sparrows and clothes the grass in beauty.

Victory.

Not invisible, but visible. There are two sides to every question in Christianity, the human and divine side. We ought never to write failure where the gospel of Christ is preached. There is no such thing as failure. It is always victorious. "My word shall accomplish that whereunto I sent it." We had a visible victory at Fellowship church, Jasper county, the week following the third Sunday in July. Dr. R. A. Venable did the preaching. It is claimed that Mr. Bryan about five years ahead of his party. Whether this is true or not, I do not know. But I am inclined to think that Bro. Venable is decidedly in the lead of the advance line in the preaching of the Gospel of Christ. His method of preaching is striking from the fact that he is not only entertaining, but very instructive and unmistakably clear in the presentation of the truth. The visible result at Fellowship was 13 baptisms, 1 by letter. The invisible part of the victory cannot be written. The week following, the fourth Sunday in August, at Causeyville, where one of the hottest political battles ever held was just over, many said to me, "We can't have a meeting now; it will be a loss of time." The preacher said, "The best way to keep minks away from the place is to keep the briar patches cut down." Again he said, "Wait till the creek runs down; it is useless to try to dam it up while it is overflowing its banks." I don't think causeyville ever had a more helpful meeting. Several said to me after the meeting closed, "Well, I must confess I don't know everything." Visible result, 13 for baptism. Dr. Venable arrived at Causeyville Monday, preaching twice a day till Friday.

Brother Editor, I wonder if I could be allowed to make a suggestion about our cause in Mississippi and not have a lot of good fellows jump on me with both feet. If our state mission board could be brought to see the wisdom of employing about three of the strongest preachers in our denomination, paying them a better salary than they are now getting, let them visit every church in our state, and especially churches where most needed, preach at least 8 or 10 sermons at each place, not with the intention of a revival, but with the intention of instruction from the word of God. No greater work in my judgment is needed in our state today. Christian development is an impossibility without information.

W. S. Culpepper,

Whynot, Miss., September 18, 1907.

Union Association.

The Union Association met Thursday, September 19th. During the devotional exercises some Scripture from John's gospel and from I Corinthians were read in regard to the work and manifestations of the Holy Spirit. He seemed to work in and manifest Himself through the brethren, therefore, perfect harmony prevailed throughout all the meetings.

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Pleasant Hill was an ideal place for such a meeting. There were plenty of people, plenty of room, plenty of welcome, plenty to eat and plenty to drink. The plenty to drink was good soft well water.

The officers were: J. H. Purser, moderator; S. P. Morris, Clerk; Varnado, treasurer; each of these performing the duties of his office well so far as I could tell.

Bro. J. H. Purser preached the introductory sermon well from "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

There was no other preaching until Lord's Day, when S. P. Morris and S. R. Young held forth the word of life to an attentive and appreciative congregation at the eleven o'clock hour. Brother Morris in the church house and Brother Young in the commodious school house close by. It was beautiful to see the Christian love manifest to S. R. Young by the members of Pleasant Hill church where he served as pastor so long; and also by the association which he had served so long as moderator, and in other ways. The reports and speeches manifest much of the spirit of Christ.

At the suggestion of S. P. Morris there were meetings held Thursday and Friday nights for the young people. These meetings were very well attended. Several brethren spoke in these meetings at the suggestion of Brother Morris, who conducted the meetings.

Brother Young read the report on Missions and followed it with a masterful speech, using a mission chart of his own make.

The association was not disturbed this time by visiting brethren, except the agitation that J. C. Parker and J. R. Sumner from Clinton could keep up unless you regard the pastor of the church at which the association met, a visiting brother. He is some what an agitator of things himself, when good is to come of such agitation. If his people will follow him as well in all good things as they did in caring for the association, you will hear of more good things coming to pass down there before long. Jeffrey is a student at Mississippi College, as well as the good pastor of Pleasant Hill church.

If the churches of Union Association would induce a few more good pastors to locate in her bounds it would be good for the association and also for the brethren thus located.

J. R. Sumner.

Clinton, Miss.

A Good Meeting.

Our meeting at Madison began on September 15 and continued five days. Brother J. W. Mayfield did the preaching. All who heard him were delighted with his fine gospel sermons. The church was much revived and the neighborhood greatly benefited. There were five for baptism and two by letter.

Chas. L. Lewis.

Clinton, Miss.

The B. Y. P. U. Manual.

A book by the above name, written by L. P. Leavell, Oxford, Miss., has just come from the hand of the publishers, The Sunday School Board, Nashville, Tenn. It is the only book of its kind, so far as we know, ever written. Many leaflets and articles

bearing on different phases of B. Y. P. U. work have been written, and many of them are good and helpful, but it remained for Landrum Leavell to gather together material bearing on every phase of B. Y. P. U. work and put it into a book. It seems to us that he deals with the subject from every standpoint and shows himself to be thorough master of the situation. Every pastor who is interested in the B. Y. P. U. movement, or who has a "Young People's Problem" to solve, would find great help in the study of this little book. Every B. Y. P. U. worker ought to have the book. It will tell him what he wants to know about the work, and how to do the work. It is a sensible, simple, practical discussion of B. Y. P. U. work from every standpoint. It is a great book, and ought to be read and studied by every Baptist who believes in the education of Baptist Young People.

The book contains 159 pages and costs 50 cents, and can be bought at the office of The Baptist Record.

Fraternally,
Arthur Flake,

Winona, Miss.

Lebanon Association.

I write to remind the brethren and sisters of the meeting of our association at Poplarville the last of October.

Will the pastor and members discuss the association in their churches and appoint a delegate to attend it? We want the best attendance we have ever had. Let each church see to it that it is well represented. You have a month's time to make collection for missions. It is earnestly desired not only that we shall have a large collection for missions, but that our report will show that each church has done something for Missions.

Success in our work depends mainly on the pastors to look to all these matters.

I have asked Brother D. C. Rawls to forward to each church blank associational letters. If you fail to get one by October 10, write him about the matter.

Let us make our meeting at Poplarville under the blessings of God, the best meeting we have ever had.

Yours to serve,

I. P. Trotter,
Moderator.

Some Meetings.

Hopewell church, Scott county, began a series of meetings Saturday before the third Lord's Day in August. They were assisted in this meeting by Wayne Sutton and the pastor. They received four by baptism.

Bethesda church, Jefferson county, began a meeting of days on Saturday before the fourth Lord's Day in August. They were assisted in this meeting by J. C. Parker, and the pastor. Baptized twelve, restored one, and received by letter two.

Union church, Jefferson county, began meeting August 29th and closed September 4th. J. C. Parker and the pastor did the preaching. This church baptized 18, restored four and received two by letter. To God be all the glory now and for ever, Amen!

J. R. Sumner.

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The Laymen and Evangelization.

"The union is strength," or as another has said, "there is more strength in union than in number; witness the people that in all ages have been severely used because they could so seldom agree to do themselves wrong."

There was a time, it seems to us, when there was a louder call to perfect union in the Lord's vineyard than at the present time. What may seem to us a matter on the part of others, may be classified as a proper exercise of the grace of patience and investigation, and thus avoid the sin of "murmuring against the Lord," by being on the alert lest we violate the prohibition of the Psalmist who said, "O Lord, magnify the Lord with me and let us exalt thy name together." Exalt, or lift high, simply means to praise or extol and in proportion as the people of God unite in their efforts of worship and service, in that proportion will the name of the Lord be magnified.

It has been truthfully said that "speech is the vocalization of the brain, an dmusic of the heart." It might have been as appropriately said that strength is the harmonic of union. To gain success in language or music the voice must be trained to tone, rhythm and articulation, so to gain success in that service, Christian souls must work in harmonious union, while at the same time they must take sweet counsel together and walk into the house of God in company.

Unless there is union in effort there can be no union in prayers. Paul realized the value of this union, which he said to the Romans, "Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the

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love of the Spirit, that ye strive together with me in your prayers to God for me." But this union so much desired by the apostle cannot obtain wherever brethren speak of each other in cold criticism instead of loving co-operation.

In launching any movement errors will necessarily occur, and methods will even be adopted which all will not approve, but in all cases it is well to remember human frailties, and if, instead of looking for the weak points, we would lend a sympathetic assistance, oft times plans and measures might be purged of all errors, and so 'the peace of God would rule in our hearts to the which also we are called in one body.'

As it seems to us there never was a greater opportunity offered to the laymen disciples of Christ, and thence a greater need to emphasize the grace of sympathy and union in Christian efforts. The Clarion note has been sounded. The brethren have heard. Will they not unite their hearts, hands and prayers and thus make it possible to preach the Gospel to every creature in this generation?

In the inauguration of the New Dispensation there had to be organization, doctrine and prophecy. To Peter was given the duty of organization, to Paul the duty of elucidating doctrine, and John the vision of prophecy. These three men, however weak they might have been in other things, were giants in their special functions, and by a procedure on lines of co-operation and union complemented each other and thus were able to launch the great Gospel movement, the work of which it is the purpose of the laymen of our churches to accentuate by urging every member of every church, great and small to a realization of his duty. But if the movement succeeds, there must be union in purpose, union in thought, union in effort and union in prayer. To accomplish this ideal end, the weak points of the one must be complemented by the strong points of another, each fulfilling defect in each," so that all fault finding and unsympathetic criticism may be eliminated and brethren sit together in heavenly places abounding in love and fellowship in the name of Him who gave himself for us.

The eternal One meets no new disclosures or surprises. In the realm of perfect knowledge there are no mysteries, because no limitations. When we stand in wonder before miracles and acknowledge their mystery, we only accentuate our own limitations. Men stand aghast before miracles wrought by suspending the laws of nature, while they are living every day in the midst of miracles wrought through the operations of the laws of nature. One is no more wonderful than the other, and with perfect knowledge one would be no more mysterious than the other. When we shall know as we are known, all mysteries will disappear. Mystery is only another name for ignorance. May we so live that we shall grow in grace and in knowledge.

It would be well for all concerned to keep clearly in mind the difference between the contents of the Book and men's interpretation of these contents. Early in the 16th century Agricola interpreted predestination to mean antinomianism, a form of fatalism. Others hold that predestination is based upon foreseen character. The Book clearly teaches that God is a sovereign. If so, he can unquestionably in absolute justice, choose unto eternal life whom he will, leaving

all others in their present state. We suppose no one would controvert this proposition. With this statement, we might wisely leave the question. We need not stop to enquire why God does this, or omits that, since "He worketh all things after the counsel of His own will." The finite mind can not comprehend the inscrutable decrees and actions of an infinite one. While we are unable to analyze the doctrine of election and understand all its component parts and their relation to each other and to us, we know that it cannot mean anything that interferes with the freest action of the human will and individual human responsibilities. If man formulates any credal statement it must therefore, to be consistent with the general tenor of God's word, recognize God's sovereignty and man's free agency.

Rev. M. J. Derrick orders the Baptist Record changed from Palacios to Beaumont, Texas, whither he goes to assume the pastoral care of the Grand avenue church.

Rev. George C. Cates is off on a trip to Europe. His friends are hopeful that the trip may prove very beneficial to him.

Dr. I. P. Trotter and family returned last week from an exhilarating vacation spent at Montecito. Pastors who have churches that are both willing and able to give them these bracing rests are most fortunate indeed.

Three Brown professors have leave of absence the coming year—Professor N. F. Davis, Prof. A. K. Potter, and Prof. Ansell Brooks. Professor and Mrs. Davis will spend the winter in California. Professor Potter is already established in residence at Oxford University and Professor Brooks will be at the Sorbonne in Paris.

Home Study Free.

Elsewhere in this issue will be found a proposition from Draughon's Practical Business College Company to give a Home Study Course free to five persons in each county. read the proposition. Draughon's Company has over 3,000 students taking lessons by mail. Many who are now holding good positions owe their success to Draughon's Home Study.

We acknowledge the receipt of an invitation to attend the marriage of Mr. H. H. Elmore and Miss Eva Shepherd, both of Lexington, on the 9th inst., in the Baptist church. We have known Miss Eva all her life and have spent many happy hours under the roof-tree of her parents, Dr. and Mrs. B. A. Shepherd. Mr. Elmore is a young professional man of fine promise. May kind heaven deal gently with these young people.

The following is a list of the six best selling books for the week ending September 28th, reported by the American Baptist Publication Society, Atlanta, Ga.:

Our Misunderstood Bible.—H. Clay Trumbull, \$1.0.

Listening to God—Hugh Black, \$1.25 net.
Saint Jude—Ian Maclaren, \$1.25.

Quiet Talks on Personal Problems—S. T. Gordon, 75 net.

Quick Truths from Quaint Texts, second series—S. McArthur, \$1.00 net.

The Traitor—Tom Dixon, Jr., \$1.50.

October 3, 1907.

Neglected Grave of Norvell Robertson, Sr.

I was converted under the preaching and was baptized by Norvell Robertson, Jr., in 1868 a man whom I love very tenderly and who was a son of Norvell Robertson Sr., and I have \$5.00 to contribute to erect a monument to his father's grave. Who must I send it to and who will be next.

A. H. Dale,

Hebron, Miss.

Convention Board Meeting.

The annual meeting of Convention Board for making appropriations will be held at Jackson in Mission Rooms of the First Baptist church on Thursday, November 7th at 3:30 p. m.

All applications for help should be sent to A. V. Rowe at Winona before that date so that they may be arranged for the meeting and thus facilitate the work of the Board. Applications should have the endorsement of churches for whom they are made by a regular vote in conference, or of Executive Committees of Associations.

H. F. Sproles, President.

A. V. Rowe, Corresponding Secretary.

Words of Appreciation.

From W. A. McComb.

I have accepted the pastoral care of the Baptist church of Alexandria, La. My family and I go there October first to assume duties. In leaving Mississippi I desire to express my very high appreciation of the many kindnesses and courtesies shown me and mine by the people of this, my native state. It is hard to leave, even for a short distance, the many friends of this beloved state. Somehow I love the Baptists of Mississippi, as I have never loved the people of any other state, although I have lived in two others. Nothing but a conviction of the leadings of the Holy Spirit would have caused me to cross the state line again. But since I am convinced that the Lord leads I gladly go to Alexandria. And in going I take my heart and soul into the work of my adopted state. I shall crave the prayers of my many friends in Mississippi.

Alexandria is an important field and will press into service all the faculties of my humble being. May God bless the work of our Baptist people of Mississippi. I breathe a prayer for a blessing on every church, pastor, secretary, college president, editor and missionary in this great state. On every citizen of this great commonwealth.

Now what shall I say of Gloster? Dear old Gloster. This noble old Galilee First church has stood the storms of 86 years and today she seems stronger, more united and determined to carry out the Master's will than ever before. During my five years here I have seen co-operation, loyalty and activity on the part of the church which has filled with gratitude my heart. This is a noble church and my prayer is that the Lord will soon send an under shepherd to care for His flock. There has not been a single unpleasant incident to mar this delightfully happy pastorate. The most cordial relationship exists between the out-going pastor and every member. I will preach my final sermon as the pastor tomorrow, and before this appears in print I will be in the new field. I will write soon from my new field of labor I will greet the Baptist Record each week and will read with delight the progress of

THE BAPTIST RECORD.

dear old Mississippi. I ask every one who reads this to pray for me and mine in our new field.

God bless you all.

Signs of Promise.

The news from the churches so far as evangelistic meetings are concerned has been of the most gratifying character. The presence of Him who walks in the midst of the golden candlesticks has been manifest in the adding of thousands to our churches. Each one of these has told of the power on earth to forgive sins as he has realized it in his own heart. Each one has rejoiced in the adoption of sons in the household of our God. Over and over again the thoughtful pastor has had come to him the responsibility of training this undisciplined host so as to realize the largest results for the glory of God, the development of the new child, and the betterment of the world. We are thankful for these new recruits in the army of our God. Let us not by any means expect too much of them. Temptations will come and sometimes overcome. Grievous wanderings will be seen in some, and unresponsive hearts to the higher appeals of the gospel message will bring disappointment. Yet in the main, these new recruits will develop strength of brain and brawn and heart. Most of them are from the homes of our brethren and sisters whose prayers have been heard at a throne of grace in behalf of their loved ones. To these parents, I would say, do not leave the matter of your child's development in spiritual life to the pastor alone. Give him help in this matter. Provide such reading for him as will appeal to the better life. First in the list by all means should be a Bible. Every child of God ought to have a Bible for his own. You have a Bible in the home and you may think that this is sufficient as every member of the home is free to use it as he pleases. I dare say that such a Bible is the least used of any book in the home even by parents, and if the children see that so little is made of it, will they not think that it is of little importance, and so let it alone. If you want to see your child grow up a Bible lover, then get him at once a book of his own and encourage him to read it.

Then there are doctrines peculiar to Baptists which ought to be emphasized, and you will need not only a Bible for last appeal, but you will need other books or tracts at least that unfold in a proper light these doctrines. To give a reason for the faith that is in you, and that from the word of God is not difficult in the matter of Baptism, but to show the relation of baptism to other doctrines, the young Christian even though he be mature in years, yet as a babe in Christ not having cared for these things before, may not be so secure in his foundation. How many of our young people for instance understand the Lord's Supper? Suppose brother pastor by way of finding out the calibre of your membership, you turn your next appointment into an inquiry personal and direct as to this point. Love is the queen of grace, and yet love rejoices in the truth, and as a South Carolina pastor much esteemed, has let this fact slip in his estimate of what one ought to do for love's sake, so it is easy for the young Christian to err in his understanding of the importance of correlated truths. The ten thousand new

church members in Mississippi put a demand upon us as Baptists that we ought to recognize and meet in full.

A. V. Rowe.

The B. Y. P. U. Manual.

By L. P. Leavell, Field Secretary.
Cloth, 12 mo., 159 pages

50 CENTS, POSTPAID.

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BAPTIST SUNDAY SCHOOL BOARD.
710 Church Street Nashville, Tenn.

Some Reflections on God's Ways.

"As the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."

"No man can come to me except the Father, which hath sent me draw him; and I will raise him up at the last day." John 6:37, 44.

"I do not believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:26, 27, 28.

"Now the just shall live by faith, but if any shall draw back my soul shall have no peace in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:38, 39.

"For after they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, they are entangled therein, and overcome; the latter end is worse with them than the beginning." 2 Pet. 2:20.

"For had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

"But is happened unto them according to the proverb. The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire." II Pet. 2:20, 21, 22.

"Learn from the foregoing texts of Scripture that all who come to Christ are saved. The Father giveth Him; and none can come to Him except the Father draw him. Those who do not believe don't believe because they are not of his sheep. It is not they that hear his voice and follow him, but his sheep because they follow him. They follow him because they are his sheep. He gives unto them eternal life and they shall never perish. In other words they do not belong to that class referred to in Heb. 10:38, 39, who draw back unto perdition, or the class referred to in II Peter, who are illustrated by the sow that has returned to his vomit again or the sow that was washed to her wallowing in the mire.

J. R. Sample.

Pittsboro, Miss.

A Pastor Wanted.

"If you please make mention of the fact that the Baptist church at this place is in need of a Pastor, and that we feel that we could guarantee the right one at \$1,000.00 per year, this church to pay, say half of this amount for half his time, and there are several strong churches in the neighborhood, and one or more of them would be glad to use him the rest of his time."

Brother C. H. Mize of Sumner, has been preaching to us two Thursday nights in the month, but the week night service is not very satisfactory. We feel the pressing need of a good pastor now, more especially since we have just had a glorious revival here conducted by Dr. Thos. S. Potts, Central Baptist church, Memphis, in which many new members were added and a Soul-Worshipers Union established.

We want a young man, married preferred, who will live with us—a full of energy and enthusiasm, and a good, smooth, strong, well educated preacher, and a pastor in all

that the word implies. We will thank you to publish this in your valuable paper, and help us this much toward getting a man to suit us.

Very truly,

C. S. Smith,

Church Clerk.

Crenshaw, Miss.

Calhoun Association.

The Calhoun Association met with New Liberty church, three miles west of Vardaman, September 18. Rev. G. W. Riley preached the annual sermon. Rev. J. F. McKibben, the former moderator, called the association to order and A. A. Bruner was elected moderator, J. M. Blue clerk and Rev. J. A. Killingsworth treasurer.

Rev. E. E. Thornton and Rev. Burns were the visiting ministers.

The various reports were read and discussed, we think, with great profit. At the conclusion of the discussion to the report on missions there was a nice quilt presented from the good sisters of Lindon Hill church, and a collection taken for missions and orphanage to the amount of \$27.00; also a collection for the Orphanage taken separately to the amount of \$23.00.

The treasurer's report showed an increase in missions. One new church admitted lately organized at Big Creek. We received 72 subscriptions to the Home Field and 12 for the Baptist received and several for the F. M. Journal. The meeting was a real spiritual feast. One conversion during Bro. Burn's sermon the second day. The Lord's presence was plainly manifest all through the meeting. We have the most self-sacrificing preachers in this association I ever saw. Woman's work is growing some in some portions of the association. May the good work go on.

Yours for service.

A. A. Bruner.

Pittsboro, Miss.

We began our meeting here the second Sunday of this month. Great interest was manifested at the very beginning.

There were five received upon a profession of faith. Brother W. E. Farr did the preaching, and the people showed their appreciation by giving him \$50.45 for his service.

Yours in his name,

Wm. Bostick.

From Missouri.

My vacation was pleasant and profitable in Mississippi. I was with Pastor B. H. McCullough the second time, both at Lula church, Flora, and New Salem church, Clinton, and these churches invited me to come a third time next year. The ingathering was not as large at Lula as it was last year, because the harvest was not so ripe. But in other respects we had better meetings at both churches.

I was also with my Brother W. R. Cooper at Morgan on the Southern railroad. Here we reorganized a country church, and the new organization is sufficiently strong financially, socially and spiritually to do great good. I received \$133.70 for the sixteen days I was with the two pastors. This shows the appreciation of the people which was so cordial and so Christ-like that I was ever happy while with them.

I wish to serve notice now that if you Mississippians desire to retain Rev. B. A.

McCullough, of Clinton, that you will need to do better by him than you have been doing or I shall land him in Missouri very soon.

It was a joy to hear good things of Dr. Shipman of the First church, Meridian. He was the greatest power for good that the city of Roanoke, Va., and the old Valley Association ever had. I love every bone in Shipman.

Our General Association of Missouri Baptists will convene in Lexington, Mo., October 22-25. Come up Brother Bailey, hear and be heard in the great work of prohibition, education, and evangelization. Missouri is going "dry" very rapidly, and William Jewell College will soon round out one million for endowment and 500 students present this session. People are flocking into our churches until it seems like a "Baptist landslide." We are enjoying our sacred "pounding" and things are going well with us.

M. R. Cooper.

A Severe Arraignment.

No arraignment of the liquor traffic in recent times has more telling effect than the decision of Judge Artman, of Indiana.

Its sequel toward which events are now speeding will be the outlawry of the saloon and the exclusion of its products from the market. Today it is legalized. Murderous wrong is made a right. The public has sold a franchise for a revenue, in the independent use of which by unprincipled men it must jointly share the responsibility.

It is encouraging and, let us thank God, the conscience of America has begun to shirk the odium of such a partnership. The courts are forcing the issue squarely, where hitherto there has been compromise and evasion. Georgia has joined with Kansas and Maine and North Dakota in the outlawry of the licensed liquor traffic. Mississippi will join the ranks of clean states when the next legislature meets in January, or at least the legislature meets then, when they will enact the law. It may go into effect later. There is a big fight on in Birmingham, Ala., for prohibition. The liquorites on the city council think they can stave it off by making the license \$3,200 in the heart of the city and \$1,600 a little further out. But the parents in Birmingham will think that they had as soon see their boys made drunkards with low license as high license, unless they made the license high enough to amount to prohibition.

It used to be when a man traveling and needed a cork screw he would say, "Is there any one in the car from Kentucky?" If any one said, "I am from Kentucky," he would say, "Will you loan me your corkscrew?" is four-fifths under local option system. Only four cities in Tennessee license saloons. Texas, Louisiana and Florida are largely under prohibition.

Pensacola votes on license or no license October 1st.

Mississippi once had a law that looked to the ignorant like every time they took a drink they helped to educate their children. The legislature made an appropriation of \$300,000 for schools and all saloon licenses, fines and forfeitures went to the school fund and the deficit was taken from the state treasury.

Mobile county, Ala., allows her license tax for the sale of liquor to be given the schools of the city and county. They educate their children with this blood money. When a man "crooks his elbow and sends a draught

of fire water down his throat he can feel he is helping to educate the rising generation. The saloons are for the manufacture of drunkards and school them in crime, a genial companion for the literary school.

W. H. P.

Weathersby.

Bro. J. W. Mayfield, our pastor for the past several months, commenced a protracted meeting at our Weatherby church on Friday before the first Sunday in this month, and closed on Thursday following. The grand results were: Two sisters by letters and twenty-eight grown men, women, boys and girls by baptism at 10 a. m. Our little town had never been stirred before by any religious or other exercises as was the case during this protracted meeting. Under three soul-stirring sermons by good Bro. Webb Brame, who could not be with us longer than one day and a half, and under the forceful and convincing presentation of gospel truths in the remainder of the preaching, the congregations increased in size and filled the commodious church to the last service. Bro. Mayfield certainly captured the hearts of all classes of our people—a trait which but few ministers of the Gospel possess. A goodly sum was donated to both these brethren on their departure from us. Our church extended to Bro. Mayfield a cordial invitation to meet with us again in September, 1908. He enters the Louisville Seminary this fall, and we expect great things of him in future. Fartherally,

R. A. WHITFIELD.

Nine Weeks' Meeting.

I have just closed nine weeks of protracted meeting work. Our meeting at Gloster, conducted by Rev. J. P. Williams, about which I have written you, was the first. In the meeting at Hamburg I was assisted by my co-pastor, Rev. W. A. McComb. Owing to sickness in his family, he was only with us four days, preaching three times a day. He was at his best and delighted my people. I continued the meeting until Friday night, closing with fifteen accessions. The following week at Zion Hill (a country church) which I serve once a month on a week day, we had Evangelist T. T. Martin with us for a week. The meeting was so largely attended we held it at a stand in the grove. The preaching was just such as Martin alone could do. He was evidently at his best. We had 36 accessions. It has been my pleasure to assist in meetings with Pastors Price at Mt. Olive, Chapman at Mize, Harris at New Zion, Farmer at Star, Bass at Union and Roxie. We received in all 193 members, a very large per cent of them were men, some of whom are getting old. God be praised for his goodness. Your brother in Christ.

J. R. JOHNSTON.

Finished Redemption.

"It is finished."—John xix:30. These words of Jesus uttered as He drew His last breath upon the cross are well worth studying. Naturally we would inquire, "To what does Jesus refer?" A complete answer to that question would develop the whole theme of redemption. In the first place, the sufferings of Christ are ended. He shall never again be persecuted from city to city as an imposter and servant of Satan, and need no more sorrowful, even unto death, and never again shall He cry out, "My soul is My God! My God! Why hast thou forsaken me?"

The great sacrifice for sin is accomplished.

For this purpose Christ came into the world. He alone could offer a sacrifice of sufficient merit to atone for human transgression. All the ceremonial sacrifices could not obtain the bond from the hand of the creditor. They were merely acknowledgements of the debt, but Jesus, by one offering, paid the whole and took up the bond. The satisfaction of divine justice is completed. The violated law must be vindicated, the deserved penalty must be endured. The law demanded perfect righteousness, and Christ was the only one who could act as substitute for the sinner. Therefore He "bore our sins in his own body on the tree." He was "made a curse for us, that we might be made the righteousness of God in Him." There being no other way by which the honor of God and the dignity of His law could be sustained, "The Lord laid upon him the iniquities of us all. He 'died unto sin once,' not merely for sin, enduring its punishment in our stead, but also 'unto sin,' abolishing its power and putting it away. The new and living way to God is consecrated, and the conquest of the powers of darkness is achieved. The prince and his hosts were always on the alert to destroy the Son of God. They assailed Him with peculiar temptations, but Jesus turned back all their artillery upon themselves, and their own stratagems became their ruin.

Thus Christ died, not for His own sins, but for ours. He humbled himself that we might be exalted. He became poor that we might be made rich. He died the shameful and execrable death of the cross that we might live and reign with Him forever."

Now comes the question over which I am bothered and I hope that you or some other good brother will answer for me. I want to know, did Christ, by his suffering and death, pay every debt we owed, or did He merely pay part of it? Did He secure the salvation of as many as God foresaw would be saved? If He just made the way possible, and man's salvation is dependent upon his performance of something, does not that make his salvation very uncertain, as we are taught in the Bible that there are none righteous and none that seek after God? Does not the Scripture teach that Christ Himself does the seeking and the saving, and that man who is "dead in trespasses and sins," has to be given life by the Holy Spirit before he is capable of having faith or performing any good works?

JOHN W. ANGLIN.

Tupelo Miss.

News in the Circle.
Martin Ball.

Rev. H. G. Finley leaves Texola, Okla., and becomes pastor at Shamrock, Texas.

Wonderful revivals are reported all over the field this week. Every paper is full of the good news.

Brother Ray Bowers has been set apart to the full work of the gospel ministry by the Watanga church, Tenn.

Rev. R. W. McCann, Waco, Texas, becomes pastor of the First Baptist church, Eureka Springs, Ark.

The First church, Valdosta, Ga., has called to the pastorate Rev. J. J. Bennett. He will doubtless accept.

Rev. Samuel A. Cowan, Montgomery, Ala., goes to Southside church, Birmingham, Ala. He enters the work at once.

The North Panunky church, Virginia, has recently set apart to the full work of the gospel ministry Brother D. M. Frazer.

Pastor Wm. Haynesworth held a meeting in Bethel church S. C., in which 60 were added to the church. The pastor did all the preaching.

Pastor O. T. Monerief has resigned the care of the church at Monticello, Ga. His plans for the future have not been made known.

Pastor G. W. Herholt has resigned the pastorate at Valley, Mo., and will go to California for the climate. His throat is in very bad condition.

There are twenty-one churches in Kansas City, and yet there are sections of the city with a population of 10,000 with no Baptist church.

Rev. W. F. Norris has resigned at Paris, Tenn., after two years successful work. He accepts the call to Hope, Ark. He is a splendid pastor and good preacher.

We are rejoiced to know that Dr. Ryals does not yield to the entreaties of the church at Russellville, Ky., and will remain at Corinth.

Rev. J. A. Smith, who has served the saints at Marbury, Ala., for one year, has resigned and will go to the Seminary October 1st.

Rev. R. L. Davidson leaves the Tabernacle church, Kansas City, and will engage in Sunday school work in Missouri under the American Publishing Society. Tabernacle church has called Rev. E. E. Ewing of St. Louis.

Pastor O. F. Gregory, one of the secretaries of the Southern Baptist Convention, returns to his work in Staunton, Va., fully restored to health. He is one of our best preachers and a successful pastor.

A Word.

Numerous letters from prospective students, as usual, indicate that some brethren are not informed as to the possibility of entering the Seminary after the opening, October 1st. Will you kindly give information to any such, that students will be coming to the Seminary all along until the middle of November or even the first of December. Classes can be taken up and pursued to advantage even as late as the first of December.

For the second half session the classes of the Seminary are all arranged so that they can be taken up and the course pursued in regular order, beginning February 1st. There are many brethren who will be interested in this information.

Cordially and sincerely yours,
E. Y. MULLINS, Pres.

Some Great Meetings.

During the summer I have been in the following meetings:

My first protracted meeting began here at Pearlhaven in the second Sunday in July. Rev. J. W. Mayfield of Clinton, Miss. did the preaching. He is indeed a good preacher. He preaches "the word" and makes no apologies for it. It is useless to say that we had a good meeting when that was done, for we all know what the promise is. "My word shall not return unto me void." Two united with the church during the meeting. The church gave Brother Mayfield \$37.00 for his service.

From Pearlhaven I went to Mt. Moriah church to assist Brother Farmer in a meeting. I arrived there Sunday morning and had the pleasure of preaching to a large and attentive congregation. We had one of the most glorious meetings that it has ever had. The privilege to enjoy. The congregation grew larger every day, and the Holy Spirit was present from the first to the last. Here I attended some of the best days' meetings that it has been my privilege to attend. It was not one of those kind that you have to call on some one or person to hear a talk. Some times even a crowd would rise at the same time to speak for the pastor. I preached six days and on the last evening of the meeting I had the pleasure of seeing seventeen young men and three young ladies buried with Christ by baptism. The church made me a free will offering of \$34.00. I shall never forget the people of Moriah for their kindness toward me while among them.

From Mt. Moriah I went to Old Ramah church in Franklin county where I was pastor for three years. Rev. Lofton is pastor now. Here we had a good meeting, but the congregations were so thick and so busy shaking hands we could hardly get to tell the people about Christ. So we closed the meeting on Wednesday so we could go to the polls and vote some of them out of the way.

From here I went to Zion Hill church, Copiah county, where I am pastor. Here we had Brother James of Louisiana to assist us. Brother James is young in the ministry like myself, but I think he has a bright future. He did some good preaching, and the church was revived, and two accessions.

From Zion Hill I went to Sylvarena church near Sossion to assist Rev. Purser in a meeting. I arrived there Monday morning and I was not there long before I realized that the Lord was with the people. Here twelve years ago I used to roam over the hills as a school lad. I was glad to go back there and preach the gospel to my old schoolmate, and friends whom I used to play with, and fight with too. We had one of the best meetings that the people of Sylvarena have enjoyed since the organization of the church. The power of Pentecost was felt, and men and women, too, spoke as the spirit gave them utterance. The Spirit came and sat, as it were, upon each of us, and men spoke with different tongues. Here I had the pleasure of meeting many of my old school mates and friends, but I did not enjoy that like I did seeing the sinners saved. Here I saw strong married men who had fallen under the curse of strong drink and whose lives were almost a wreck, come and fall at the feet of the Master, and surrender their lives to him. I thank God that the gospel has not lost its power over the lives of men. It was a pleasure indeed to see some

whom I used to know as drunkards but whose lives had been changed, singing praises unto God from whom all blessings flow. I had the pleasure of seeing fourteen follow their Lord in baptism. The people made me a free will offering of \$26.00.

From Sylvarena I went to New Prospect church six miles west of Brookhaven, where I am pastor. Rev. G. S. Jenkins of Louisville, Ky., did the preaching for us, and did it well. I met Brother Jenkins four years ago at Mississippi College and we were in school there together for three years. I loved him then and I still love him. He is a good, strong, consecrated preacher. He preached for us five days and we had a great meeting indeed. The people all said, "that it was good to be there." At the close of the meeting I had the pleasure of baptizing sixteen happy converts. The church paid Brother Jenkins \$28.00 for his services.

From New Prospect I went to Mission Hill church to conduct a meeting. Brother Farmer is pastor. We had a good meeting, and every one who attended seemed to enjoy it. Six united with the church during the meeting. Four upon a profession of faith and two by letter.

From here I went to Zion Hill where we had a great day on Sunday. We ordained a deacon, licensed a preacher, had two sermons, dinner on the ground and baptizing. Rev. T. E. Summers was with us and preached the ordination sermon. After the evening service we went down to the new pool where four were buried with Christ in baptism, and coming straight way up out of the water went on their way rejoicing. Zion Hill needs a pool very much, for we are constantly troubling the water there.

From Zion Hill I went to Big Springs church, seven miles east of Brookhaven to assist my own brother, Charley, in a meeting. I began preaching on Sunday evening and preached five days. Our congregations were small, but never before in my life have I witnessed the spirit's power more than in this meeting. Three young men came out on the Lord's side, and at the close of the meeting were baptized. One joined by letter. Bless the Lord, Oh! my soul, and all that is within me, bless his holy name.

R. R. Jones.

Pearlhaven, Miss.

Dear Brother Bailey:—The pressure of work at home this summer has permitted me to get away for only two protracted meetings; but these I enjoyed laboring in, and they afforded me a much needed recreation.

It was my pleasure to spend ten or twelve days with Pastor W. J. Derrick at Water Valley, and to be guest in the hospitable Jennings home. These days were fraught with anxious labors by pastor and the visiting preacher and it is to be hoped that the visible results of the meeting were of the Lord, for the permanent upbuilding of the kingdom in that strong and growing town.

Brother Derrick is an indefatigable worker, and has the reins of that great field safely in hand, and is likely to do there the work of his life. The people love him, and have unbounded confidence in his leadership.

My second meeting was held recently with Brother McComb in Gloster, and in spite of the several unpropitious occurrences that operated against the best results of the meeting, it was a most delightful season of labor,

Our Dear Brother McComb was called away in the midst of the meeting, to attend the funeral of his beloved sister, and to remain a day or two with his aged, heart-broken mother, who has since passed to her reward.

And then too, the saints at Alexandria, La., were so anxious to have Brother McComb consider favorably the call to their pastorate, which was extended the Sunday of our meeting, that our dear brother could not lay the matter aside for the time being, though he tried hard and faithfully to do so. And the call was published in the New Orleans papers, and news of it got to Gloster. Well, to make a long story short, there was weeping in Israel. I have never known a man to be more dearly loved in a community than Brother McComb is in Gloster. The people awaited with intensest anxiety to learn if he would leave them, and when his decision was announced to go, there was a gloom cast over the entire town. And not only in Gloster is there sorrow at his leaving. The state is poorer, our denominational interests have lost a stalwart leader, and our evangelistic work will miss him more perhaps, than it would any other man who might leave the state. May the Lord abundantly bless him in his new field of labor.

The noble, Godly church in Gloster will miss their beloved leader, and his gifted and consecrated wife; but it is so deeply spiritual and so well organized that after a short pastorless interregnum, the work will go on, as if they had not lost one of the best pastors in all the state.

The short stay of the writer and his wife in this delightful community, and especially the cordial entertainment in the home of dear old brother McLain and his good wife, will long abide among life's sweetest memories.

Wm. A. Borum.

Greenville, Miss.

Christianity is God's method of giving every man a chance to come to his best. Organizations and machinery are necessary to man for carrying out a system, but they may become hurtful if they manacle the forces of great spirits. But a system that can employ the noblest powers with the least restrictions will eventually open the way for the coming of a kingdom of truth and righteousness. The organization that can use a man, whatever his age or station, to the fullest measure of his ability will reap rich harvests from all fields. Conferences should have front doors and back doors, and the one should stand as wide open as the other. After a man has had his chance, he should be allowed to retire, whatever his age or physical condition, with honor, as he in his own conscience feels that he should do. The ministry in the church is not a profession but a calling of God, and he who is called must decide the term of that call. It is generally supposed that the call is for life, but there is no good ground for the supposition. The church cannot lose by giving a chance to every man to come to his best service in that field to which God has called him.—Advocate.

Rev. J. N. McMillin is in a great meeting with his church, (the Columbia street, Hattiesburg.) Evangelist Solomon doing the preaching. There have been 38 accessions to date. The meeting will continue a week or so yet.

A Lame Girl Needing Help at College.

I know a lame girl fifteen years old at college who will not be able to go through unless she can get some outside help. She is a beautiful, bright child and will do well if she has a chance. I feel like some one or some couple who have no children of their own to educate will be willing to give her an education as a Christian act. She is poor and this will enable her to take care of herself. If some one can do this write to me at Starkville and I will take the matter up with them and see what can be done.

M. K. Thornton.

Starkville.

Tom Tomlinson in the Evangelistic Work.

Tom Tomlinson has decided to enter regularly into the evangelistic work. I want to commend him to the brethren as an earnest, consecrated Spirit-filled preacher who is calculated to do great good. He has splendid talent as an evangelist and has had some success in that work. His address for the present is Sturgis.

M. K. Thornton.

Starkville.

Good Meeting at Fairfield.

On the fourth Sunday a four days meeting was begun with the Fairfield church, (Wayne county). The writer reached there for the night service. The Lord gave us a great meeting; eight baptized, two by letter. The pastor baptized ten on Sunday who had joined a month before. Fairfield church was once one of the leading churches in southeast Mississippi, but because of many of the leading members moving away, and a good crop of indifference on the part of many remaining, she has been going backward for six or eight years. Upon the coming of our beloved Brother J. J. Walker to the pastorate of the Shubuta church. The Board has assisted him to give Fairfield one-fourth time. No one will ever know the good already accomplished through his wise leadership and untiring efforts.

Shubuta.

Dear Record:—Please give me space to tell of what the Lord is doing through us since He sent us to this part of our dear old state. At Shubuta we have received only eight accessions, but we have built and paid for a splendid pastor's home, put a new carpet in the church, raised for missions and other purposes including the home over \$1,500. Getting ready to do something for the Master you see. At DeSoto we have had few additions to the church, but we have remodeled and repainted the house and it is a model of beauty. Getting ready to take a step, (a long one) forward. At Fairfield, well, we haven't built any there only built up the kingdom by adding about one third of the present membership. It was late in the year when we arrived on the field, but we have found a way into the fount and have been planting some happy souls in the likeness of the death of the Savior and have raised them up in the likeness of His resurrection to walk in newness of life. I have had to assist me brethren John P. Culpepper, C. E. Welch and H. R. Holcomb and the very mention of their names indicate that we had some of the very best, true, so true. While you see we have by the direction of the Holy Spirit accomplished some things, yet the most part has been taken in prayer, and organization, getting ready for a mighty uplift along all lines. Oh! how I do wish we could lose sight of everything but the glory of God and the salvation of the lost world, and the extension of the kingdom into all the world. Will my brethren pray that when the Lord comes He will find his ser-

vants busy. God bless the Record, it's getting better and all the workers. I am one of you.

J. J. Walker.

Mississippi State Fair.

This is the fourth season of the Mississippi State Fair and Exposition at Jackson. This institution, starting in a small way, in the abandoned old capitol building, has steadily grown in usefulness and importance, adding a building or so each season. This year their exhibit space is more than double that of last; their premiums are larger, more attractive and cover more items; they are spending more for amusement and convenience for the public. They can't offer as high premiums as the fairs that receive state aid, but aim to give back to the public all its receipts. The last legislature granted a six year lease on their vacant and waste lands at Jackson. The Fair Association has made the most of it, improved the property, and have done everything they could to encourage competitive contests in every line of industry in the state. Poultry, swine and stock raising have received an impetus that alone is worth many times the cost of the Fair.

Beginning November 5, there will be assembled the best of the year's harvest; with demonstrations of improved implements and farm machinery and road building. Almost every phase of agricultural science will be illustrated, including the ornamental and aesthetic, such as art and woman's handicraft, and a magnificent flower and chrysanthemum exhibit. A day of field sports and athletics is on the program.

Mississippi has more within her borders than even the best informed citizen is aware. By encouraging county, local and state fairs we will soon have a veritable paradise. So let's keep the work up and give it all the aid we can. A trip to our capitol once a year is a good thing of itself. The city slept for a while; but a new life has taken hold of her citizenship, and they realize that to build the towns, cities and country of the state means greater things for all.

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Woman's Work.

Mrs. L. C. JOHNSON, Editor.
Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. H. Hackett, President, Meridian;
Mrs. W. W. Woods, Secretary, Meridian.

Mrs. J. H. Hackett, Meridian, Miss., President of Central Committee.
Mrs. W. W. Woods, Meridian, Miss., Secretary of Central Committee.
Mrs. J. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. J. S. Ball, president of Young Women's Auxiliary.
Officers of Annual Meeting.
President, Mrs. W. A. McComb; Vice-President, Mrs. J. D. G. Hazlehurst; Recording Secretary, Mrs. W. F. Yarbrough, Jackson.

The Gathering Place.

Life changes all our thoughts of heaven. At first, nothing of streets of gold. Of gates of pearl and dazzling white. Of shining wings and robes of white. And then, strange to mortal sight. But in the afterward of years. It is a more familiar place. A home made down by sigh or tear. Where many a well-known face. With passing months it comes more near.

It grows a real day by day. Not strange or cold but very dear. The glad land, not far away. Where none are sick, or poor or lame. The place where we shall find our own. And as a look of all we know. Who there have met to part no more. Our long hearts desire home too. With all its strife and trouble o'er.

—Browning.

OXIDINE.
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Policy of W. M. U. For 1907-1908
Adopted at Annual Meeting.

Believing that as a factor in the world's evangelization, we have come to a turning point in our history when we must either make an unprecedented advance or fall back in the great forward movement of our own and other denominations, and realizing that in the Union lie vast possibilities which we have

as yet hardly dreamed. We, the officers of the Union, and Central Committee of the State Convention and W. M. U., adopt and present to the presidents, associational vice-presidents and to workers in our different associations, the following policy for the year 1907-1908:

1. That we constantly keep before ourselves and the societies in the spirit of faith and hopefulness. Our motto for the year: "Larger things" in prayer, study, organization and gifts.

2. Realizing our high aim for 1907-1908, which is in round numbers 200,000, or 15,000 over the gifts of last year, cannot be reached without wise and heroic effort, that each associational vice-president and presidents of individual societies be urged to inaugurate a vigorous campaign of enlistment and enlargement.

3. That this campaign may result in marked and permanent advance making this year the beginning of vastly large things in each succeeding year; it be planned along the following line: (a) The doubling of the membership of societies already organized; (b) the organization of new societies; (c) where W. M. S. already exist the introduction of the full graded system of missionary organization, the Woman's Missionary Society, Young Woman's Auxiliary and Sunbeams.

4. That Tuesday of the first week in October be appointed as Enlargement Day. Societies already organized being urged to make every effort to double their membership, and membership cards may be had from the state Central Committee.

5. That associational vice-presidents be specially enlisted in the campaign of enlargement and enlistment, each being urged to pledge herself to visit five churches during this summer, either to inspire societies already organized or to organize new ones; that if she cannot go, she be urged to send a substitute.

6. That each society feel it a part of their duty to help praise the apportionments of Mississippi; \$4,139 for Home Missions and \$3,666 for Foreign Missions, \$65 for maintenance of Margaret Home, \$125.00 for the maintenance of the Woman's Missionary Union Training School of Louisville, Ky., and \$500 towards buying property of same, \$50,000 for Bible fund.

7. That the W. M. S. see to it that the Mississippi Sunbeams have a part in raising \$5,000 for a mission school for the Mexicans at El Paso, and \$5,000 for a girl's School Compound at Yingtah, China.

8. That the societies more generally observe the Christmas China offering and the Prayer and Self-denial in March and State Mission Day.

9. That societies be urged to pay the expenses of their presidents to the State Convention, where possible, send associational vice-presidents to the Southern Baptist Convention.

10. Since the work of the Union is one and indivisible, and the success of the whole depends upon the success of each society, that we unite in a circle of prayer each Tuesday, at noon, praying unitedly for the presence, wisdom and power of God in and through the workers of every state, and especially in our own State Central Committee, that we may fully accomplish all and more than the "Larger Things" we have planned for the advancement of God's Kingdom this year.

Notice.

The W. M. Societies of Copiah Association will pack their frontier boxes in Wesson Tuesday, October 8th. Representatives of all the societies are most cordially invited to participate in the packing of this box.

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A Meeting.

The Woman's Meeting of the Copiah Association held its annual meeting with the Pilgrim's Rest church.

"Greater Things" has been our motto, and we are thankful to report an increase in gifts from the societies. Yet, while we boast of our increase in gifts, we do not forget the fact that God is giving us more than we are giving him, one-sixth of the converts made by American missionaries are in Baptist churches. Great enthusiasm was shown in planning our work and we are expecting "Great Things" next year. Let each one look to herself, her responsibility to God, the honor offered her of being a worker together with Him and victory is already in sight.

Secretary.

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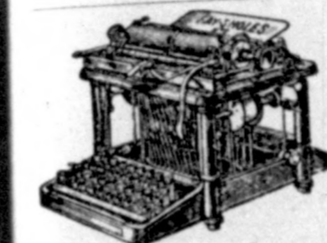
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Christian Activity.

Dear Record.—Since I wrote before Brother Murphy has baptized six other candidates. One of them is somewhat remarkable. He is about nineteen years of age but has had no advantages, no home training and no educational privileges. A few days after he united with the church he was at a cottage prayer meeting. There were several boys and young men there, and he made a prayer that touched every heart. He talks to the young people and urges them to come to Jesus. He thinks it strange that old Christians cannot talk of the wonderful Savior who has done so much for the world. Is not this a beautiful example? If poor, illiterate Sam Sadler can pray in public and talk to the unconverted, how is it that so many church members go through life without even making the effort. Some argue that they are not gifted and that stammering words are worse than none at all. The publican's prayer was but one sentence and God heard and answered that. Blind Bartimeus cried "Lord restore my sight," and his eyes were opened and a most glorious vision burst upon his view. He saw all the beauties of nature, the towering trees, the wayside flowers, the birds with gorgeous plumage, but methinks the sight that gave him most pleasure was the face of the dear Master. When the ten lepers were healed only one gave praise, and we must infer either that the nine were ungrateful, or that they were of the "still tongue sort," and could not express in eloquent terms their thanks.

These are plain truths, but we hope they will inspire some timid soul to speak for Jesus. What if it be a cross—the crown will be all the brighter, the mansion prepared will shine with a more resplendent light and the song of the angels will vibrate with a new found thrill.

Mrs. E. C. Bolls.

"Is It Partiality?"

Bro. T. J. Moore, Prentiss, Miss., asks in substance, under the above caption, in the Record of Sept. 12, "Is it right to allow the Baptist position on election and predestination to be attacked and the editor not give 'one word of comment, explanation or refutation.'"

Bro. Editor:—Let me answer Brother Moore. Dear Bro. Moore. While I believe sincerely all I say, I am writing to draw out just such good men as you are. I have not attacked the Bible, but the man-made "confession of faith." Don't get worried, but let us get down to some real Bible study on this question.

Sincerely,
E. L. WESSON.

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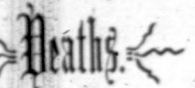
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Deaths.

Mildred Patterson.
Mildred, Miss., Mildred, the one-year-old daughter of K. and Bessie Patterson, aged three years. Two years ago, she lost her father, and her mother, Elizabeth, aged three years. Our hearts are drawn to her dear Brother and Sister Patterson in their bereavement, and call upon our souls to their Jehovah say: "Be still and know that I am God." Interment at 10:30 the following Sunday. May the Lord remain to the dear Patterson family, and grant them the resigned will, and strength in God, of these "trials" worthy to suffer." was a testimony to His sustaining and comforting grace.
H. Haywood.

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Barism of George Washington.

It has been found, so it appears that the father of our country was inspired by a Baptist preacher. It seems, however, that he did not hold membership in a Baptist church. General Washington told the Baptists in the highest esteem for their patriotism and devotion to the cause of both civil and religious liberty. In his reply as president of the United States to an address by the United Baptist churches of Virginia through their committee on the subject of an amendment to the Constitution of the United States which would secure the enjoyment of religious liberty, he said in part: "You doubtless remember for I have often expressed my sentiments that every man conducting himself as a good citizen and being accountable to God alone for his religious opinions ought to be protected from the dictates of his own conscience. Whilst I recollect with satisfaction that the religious society of which you are members has been throughout America uniformly and almost unanimously the firm friends of civil liberty and the persevering promoters of our religious revolution, I cannot hesitate to believe that they will be faithful supporters of a free yet efficient general government. Under this general government. Under this general government that they may rely upon the best wishes and endeavors to advance their prosperity." Accordingly the amendment which became the supreme law of the United States on that subject was adopted. "The form of the amendment was proposed and its adoption was demanded by Virginia," which was an ex-

pression of the sentiments of the Baptists of that state and which was supported by their friends, President Washington, Jefferson, Madison and others, is found in the constitution as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or of the right of the people peaceably to assemble and to petition the government for a redress of grievances."

Washington speaks to the Baptists in terms of familiarity, and "refers to the revolution which the Baptists had effected on religious subjects in Virginia as "our religious revolution" which resulted in the establishment of complete soul liberty in the United States; a liberty which is the greatest boon ever enjoyed by mortal man, and for which Baptists have contended ever since its announcement by the "King of Kings and Lord of Lords."

Our nation will never understand how to appreciate what the Baptists have been worth to it. This sin cursed world will never know what Baptists have done for it, as the great Napoleon said of himself, "I am a child of destiny," so says the writer of the peculiar people called Baptists. A people whose history dates from Christ, their founder, and much of which has been written in red lines of blood and by the light of the fires of their martyrdom. A history and a destiny like any other in all the world. Their march through the centuries has been characterized by their unflinching fidelity to Christ and will so characterize them until the angel shall sound the funeral of time, and the Lord shall come to take an account of his servants. This poor unworthy man is glad that God gave him a place among these people. May he prove faithful.

O. D. Brown.

The Way Out of Malarial Sickness

"Last fall I was down with malaria. could not do one lick of work, and doctored for nearly one month to no good. I was advised to buy a dollar bottle of Hughes' Tonic. After I had taken three doses I felt better, and after taking one bottle I was a well man." At Drugists 50c and \$1.00 bottles.

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on this Handsome Steel Range. No better range made. Perfect in construction. Fitted with the best oven thermometer. Large, roomy oven. A wonderful baker. Large reservoir—always plenty of hot water. Large fire box. Requires but little fuel. Burns hard coal, soft coal or wood equally well.

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Marvin Smith Company, Chicago, Ill.

DR. W. B. THOMASON

Does a general practice in office only
Specialist.

Treats all Chronic, Nervous and Skin Diseases with Electricity and X-Rays.
Office, 4th floor Century Building, Jackson, Mississippi.

CAN CANCER BE CURED? IT CAN.
We want every man and woman in the United States to know what we are doing.—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures.

THE KELLAM HOSPITAL,
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LEARN A High Grade Profession.
Fitting Glasses pays \$50. to \$100 weekly, easily and quickly learned at home. Write for booklet. Southern Optical College, Dallas, Texas.

Dr. Julius Crisler, JACKSON, MISS.

Gives Special Attention to Surgery and Diseases Peculiar to Women.

OFFICE—
DRS. HARRISON AND CRISLER,
—218 West Capitol Street.

"SOUL SONGS."
The Great Hymn and Song Book for Baptist Churches, Sunday Schools, etc. Write THE SINGING EVANGELISTS' MUSIC CO., Chattanooga, Tenn., or Waco, Texas.

Dr. Thacher's Worm Syrup is absolutely non-alcoholic, and complies with the requirements of the Pure Food and Drug Act without change of formula. The testimonial of Dr. A. J. Speers, Zalma, Mo., found in this issue, is identical with all who use this preparation.

Bright's Disease

Backache, weak and inactive Kidneys can be cured by MOXINE KIDNEY TABLETS. Mrs. Orion Wilson of Cleburne, Texas, says: "MOXINE KIDNEY TABLETS are worth more than gold nuggets." Price 50 cts., from Southern Chemical Co., Houston, Texas. 500,000 boxes sold annually.

QUICK MONEY The fastest seller First complete history of "THE OLD AND NEW SOUTH." Sells on sight. A long felt want. Big profits. Bonanza for agents. Write to-day for liberal proposition. Address The Roy H. Kleiser Co. Dept. B, Meridian, Mississippi. **FOR AGENTS**

FREE BOOK ABOUT CANCER

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in the case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, Dr. L. T. Leach, Box 138, Indianapolis, Indiana.

The Political Phase of It.

The Washington Herald of recent date says:

"In its astounding growth of prohibition sentiment the south is in harmony with the most progressive thought of the age which has come to recognize that there is no money which flows into the coffers of the state so expensive as that which comes from liquor licenses." The New York Tribune says: The new prohibitive law of Georgia is a protest not only against the vice of intoxication but also against the economic crime of shiftlessness and inefficiency."

The Birmingham News says: "A prominent speaker at the Mountain Lake Park, Md., recently set forth the disastrous effects of liquor in our political life in the following:

"I do not underestimate the nearly a billion and a half of money which goes for drink in these United States, nor the decreased earning power of those who fall victims to drinking habits. But I tell you there is yet a greater wrong in the drink traffic than all this. The drink traffic is doing more to defeat the free institutions in America than anything else. It is doing more to drag down politics to the danger point than anything else. That is why we politically oppose it. It is a great political wrong. The harm the drink traffic does politically has no remedy except in its political extinction. When we destroy its political power we may win all that is left of it as a strong man would a child, but so long as we yield it political power in the state and federal governments it is a giant to defeat us in rightly interpreting and advancing liberty in these states."

One may argue against these propositions until doom's day to no purpose. The record of whiskey for shiftlessness and inefficiency, for political disintegration and mental and moral retrogression, for political corruption and the lowering of civic virtue, and for waste and crime is too bad to successfully face its accusers. Whiskey is the great unnecessary evil that does more to retard progress and antagonize civilization than any other institution.

A good deal has been said about the railroads and public service corporations corrupting state legislatures, and much of it is true, but with the additional influence of the saloon upon a legislature the work of corruption is easier.

Place and Time of Associational Meetings.

Aberdeen—Nettleton church, Frisco road, Tuesday, October 8. Louisville—Evergreen, 5 miles north of Louisville, Wednesday, October 9. Pearl Leaf—Central church,

one mile west of Rawls' Springs, Wednesday, October 9.

Hobolochitto—Carriere, Wednesday, October 9.

Yalobusha—Liberty, 9 miles north of Carrollton, and 15 miles southwest of Grenada, Wednesday, October 9.

Bay Springs—Lieberty church, Newton county, Thursday, October 10.

Mississippi—Gillsburg, 12 miles west of Osyka, I. C. road, Thursday, October 10.

Magees Creek—Mt. Enbo, La., Saturday, October 12.

Pearl Valley—Mt. Pleasant church, Leake county, 3 miles east of Center, Saturday, October 12.

Deer Creek—Rolling Fork, Y. & M. V., Tuesday, October 15.

New Liberty—Lieberty church, 5 miles south of Raleigh, Wednesday, October 16.

Cold Water—Como, I. C. road, Wednesday, October 16.

Lincoln County—Bogue Chitto, I. C. road, Friday, October 18.

Kosciusko—Center church, 14 miles southeast Kosciusko, Friday, October 18.

Choctaw—Elim church, Moshulaville, Noxubee county, Friday, October 18.

Leaf River—Mt. Pisgah, Friday, October 18.

Hopewell—Springfield, Saturday, October 19.

Trinity—Montpelier, Clay county, Mantee, M. J. & K. C. road, October 23.

Bogue Chitto—Tangipahoa church, 6 miles west of Summit, Wednesday, October 23.

Harmony—Salem, Friday, October 25.

General Association—Lake Come, Jasper county, October 26.

Lebanon—Poplarville, Northeastern road, Friday, October 30.

November.
Carey—Hamburg, Y. & M. V. road, Friday, November 1.

Birth Place of Jefferson Davis.

Bethel Baptist church in Christian county, Kentucky stands on the spot where our Confederate Chief, Jefferson Davis was born. He was present at its dedication and told me about it after his return home. He told me he gave the plot of ground to the Baptist church and that the house of worship is built on the spot where he was born. He said he was invited to be present at the dedication of the church and was there, and that at the close of the sermon which was preached by Dr. Strickland of Nashville, he was requested to make a talk and did so, and among the things he told the congregation was that he had been asked the question why he was not a Baptist and that his reply was, "My father who was a Baptist was a better man than I am." He related to me in a pleasing tone incidents connect-

Mica Axle Grease

lengthens the life of the wagon—saves horsepower, time and temper. Best lubricant in the world—contains powdered mica which forms a smooth, hard coating on axle, and reduces friction. If you want your outfit to last and earn money while it lasts—grease the axles with Mica Axle Grease. STANDARD OIL COMPANY Incorporated

ed with the place of his birth, the lot on which the church is built and the dedication service. He said "Dr. Strickland was a handsome orator" and that he was much pleased with the pastor.

President Davis was a member of the Episcopal church and this gift to the Baptist was doubtless in memory and for the sake of his beloved Baptist father.

"Dr. Thacher's Worm Syrup is the best on earth."

A. J. SPEERS, M. D., Zalma, Mo.
25 cents—All dealers.

GRIP-IT.

does not make you sick or otherwise inconvenience you; cures the worst cold QUICK!

GRIP-IT cures ordinary colds in 3 hours; the worst colds in from 18 to 36 hours. GRIP-IT grips the grippe. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it. Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer, and you need PORTER'S CA-TARRH-O.

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. Therefore, offensive mucous discharges are quickly relieved by PORTER'S CA-TARRH-O.

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. See facts; send stamp if not kept by your dealer. PORTER MEDICINE CO., Paris, Tex.

SUBSCRIBE FOR

The Baptist Record.

The home.

OXIDINE.
A CHILL Cure in Every Bottle.
Sold under National Pure Drug Law.

The Youngest.

That I could go to school
and have a double slate
and a book, an' rule,
just can hardly wait.

And my letters now as well
as a red or any one,
that I can learn to spell,
then won't I have fun?

I know then what they're talk-
ing about
an' don't want me to know,
they do spell the words, all out,
an' I just show 'em—so!

They whisper now, an' nod an'
work
an' smile—O dear—among
them all it's pretty hard, I think,
to be so awful young.

And my mother spelled a
word
and Daddy shook his head.
I don't believe it really heard
or noticed us," he said.

He said, "Little P-I-T-
T-I-E, you know,"
Daddy laughed, and looked at
me
an' said, "How she does grow!"

And I got so very far
in showing things, you see,
that I-T-C-H-E-R
now, I think, means me!

In Kingsley Wallace, in The
Century.
OXIDINE.
A CHILL Cure in Every Bottle.
Sold under National Pure Drug Law.

Tommy Trotter's Story.

(A True Story.)

was more than fifty years
ago that Tommy went out on a
huckleberry party, not so very
far from the City of Boston, but
the sunshine was just as bright
then as it is today, and there
were just as many huckleberries.
So Tommy had a jolly time.

And of all, there was Aunt
Anne, darkness to take care of
the children; and as Miss Anne
was only seventeen, a
young man in a black coat who
was getting ready to be a
preacher, had to go along to take
care of her. Then there were
Tommy's sisters, big girls with
long braids of hair hanging down
their backs; and Tommy's brother,
Frank; and two children who
lived next door to the Trotters.

And of all, and youngest and
best of all, was Tommy him-
self. But though Tommy was lit-
tle, he must have been
very big inside; for he held more
bread and butter when
the time came than Aunt Anne,

and as for gladness and jolliness,
Tommy seemed to hold more than
anybody.

It does seem as if two grown-
ups and five big children ought to
have been more careful of Tommy
and saved him from the fall that
I am going to tell you about, but
everyone looking out for him-
self (except the preacherling, who
was looking out for Aunt Anne)
and everybody was trying to get
the most berries.

And, indeed, our Tommy was
the busiest of all, and his bucket,
which wasn't quite as big as the
rest, was now almost full of fat,
round-shiny, bluish, purplish ber-
ries, that made your mouth water
to look at them.

But Tommy wanted the bucket
level full, and spying a patch
lower down the hillside, he started
for it on a run. Alas! the pity
of it! A wicked briar vine, creep-
ing about on the hillside, caught
the little copper-toed shoes, and
Tommy came down flat on his
stomach! Of course, his arms
flew up, of course, the bucket
turned a somersault in the air,
and, of course, every berry flew
out and rolled as far as it possi-
bly could.

You may be sure there was
something else rolling pretty soon
—big tears, as big and as round
as huckleberries. Not for the
bruises and scratches; Tommy
would never have cried
for them, but for the precious ber-
ries and the empty pail.

Everybody tried to comfort
Tommy. Mr. Black Coat picked
up the bucket, while Aunt Anne
kissed the scratches and brushed
off the dirt, and the big children
filled the little bucket out of their
big ones. But Tommy cried on
until—something strange happen-
ed. A man stepped from among
the trees, as if he had just sprung
out of the ground. He was a
short, thick-set fellow, with a beak
of a nose, and the biggest, bright-
est eyes you ever saw.

"Little Brother," he said, "if
there are going to be any huckle-
berry bushes by and by for the
children to pick, some little boy
must stumble and fall and scatter
their berries."

Then he showed Tommy the
seed of a huckleberry, and told
him how his scattered berries
would all become bushes with ber-
ries for other little boys and
girls.

"We'll have a grand lot of
bushes here soon," he said, smiling
at Tommy. "All because you stum-
bled and fell."

Then the strange man vanished,
but not before the preacherling
had whispered his name to Aunt
Anne. It was a name that you
will find today in all the big li-
braries, and in the hearts of all
men and women who love the
world out-of-doors. It was Tho-
mas!—Elizabeth Preston Allan,
in Southern Presbyterian.

A Human Cork.

Bathing in Great Salt Lake is
an unique experience says "The
Travel Magazine." Flights of
steps lead down into the water
from the interminable platform
along which the bathhouses are
situated. The water is quite shal-
low at first and you find a rare
enjoyment for a time in wriggling
your toes about in the salt that
forms the bottom in place of ac-
cumulated sand. You are obliged to
wade out some distance before
you experience the peculiar buoy-
ancy of the lake. First, you feel
your feet trying to swim out from
under you. You find it more
and more difficult to walk. You
begin to float in spite of yourself.
Then you realize you are non-
sinkable. You can't sink if you
want to. Throw yourself on your
back or sit down or try to swim
and you bob about like a rocking
chair in a freshet. You feel as
though you had been turned to
cork. You can't help looking at
yourself. You don't see that
there is anything peculiar about
the water. It looks and feels like
any other bathing water—until
you get some of it in your eyes or
in your mouth. Then you wish
you hadn't come. Ocean water is
sweet in comparison. In fact, the
chemists tell us it is eight times
less salty. You can't drown in
the lake by sinking, but you can
be suffocated to death, which is
about as uncomfortable and un-
desirable. We found signs every
where warning us against being
too talkative or too frolicsome in
the water. When we came out we
brought with us large deposits of
salt on our skin. As the water
evaporated we found ourselves
covered with white crystals. Only
a strong shower-bath of fresh
water or a good clothes brush can
put you into a fit condition to
dress.—Watchman.

Ware's Baby Powder For Bad Bowels.

Perfectly Harmless, Soft and Soothing. Write Father
Wareman Drug Co., Dallas, Texas, for Circular.

The Goat Comes First.

Switzerland is the only coun-
try in the world where the goat
is placed ahead of all other ani-
mals, and even of human beings.
If a boy plagues a goat he can be
fined and sent to jail. If a per-
son meets a goat on a path and
drives him aside, he can be ar-
rested. If a goat enters the yard
of a person not his owner, and is
hit with a club or stone, the per-
son guilty of the offense must pay
thirty cents. If a railroad train
sees a goat on a track, the train
must halt until the animal can be
coaxed to remove himself. There's
many a boy in America who
wishes he were a goat in Switzer-
land.—Weekly Witness.

BELLS.

See Also Church and School Bells.
Makers: THE G. B. BELL CO., MILWAUKEE.

What To Do If
You Have Catarrh.

If you suffer from chronic catarrh
of the head, nose, throat or lungs,
you must get down to some treatment
more reasonable than sprays, douches,
blood remedies, ointments and inhal-
tions, for all of these have proven
failures.

A treatment entirely different from
any of the above consists of a warm
medicated smoke-vapor, which before
inhaled reaches directly every af-
fected spot. This is certainly the
most practical and reasonable method
for as catarrh gets into the air pas-
sages by the inhalation of cold or
raw air, dust, etc., so it can be reached
by medicine in the same manner.

Dr. J. W. Blosser, who originated
this new form of treatment, has made
catarrh a specialty for many years
and his remedy has been so success-
ful in the cure of catarrh, bronchitis,
catarrhal deafness, asthma, and all
catarrhal affections, that it is now
being used in all parts of the country.

If any reader who suffers from ca-
tarrh would like to give this remedy
a test, and will write to Dr. J. W.
Blosser, 204 Walton street, Atlanta,
Ga., he will send by mail a free trial
sample of the remedy, and also a free
booklet telling all about the treat-
ment.

Gulf & Ship Island R. R. Co.

Passenger Department.

MAIN LINE.

No. 5 (Daily)	No. 3 (Daily)
Lv. Jackson.... 4:30 A.M.	3:25 P.M.
Lv. Hattiesburg... 8:15 A.M.	7:05 P.M.
Ar. Gulfport.... 11:00 A.M.	10:00 P.M.

No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport.... 7:30 A.M.	4:15 P.M.
Lv. Hattiesburg... 10:35 A.M.	7:33 P.M.
Ar. Jackson.... 2:05 P.M.	11:15 P.M.

COLUMBIA DIVISION
(Via Silver Creek and Columbia)
No. 101 (Daily) No. 102 (Daily)
6:50 A.M. Lv. Jackson Ar. 7:30 P.M.
10:50 A.M. Lv. Columbia Lv. 3:25 P.M.
2:25 P.M. Ar. Gulfport Lv. 11:30 A.M.

Trains Nos. 101 and 102, (Sundays Only)
have been annulled, and Trains
Nos. 101 and 102 have been made to
read "Daily" instead of "Daily Except
Sundays."

Connections at Jackson, Hattiesburg
and Gulfport with all lines

For further information apply to
S. D. BOYLSTON,
GENERAL PASSENGER AGENT,
Gulfport, Miss.
Effective Sunday, August 11, 1907.

BLOOD POISONING
POSITIVELY CURED--

Hereditary, primary, secondary and
tertiary. Scrofula, E. zema, Blood and
Skin Disease. If you have exhausted
old time methods, and want to get well,
write me in fullest confidence for proof
of cures. Take my treatment and get
well. A. A. BROWER, M. D.
San Antonio, Texas.

Chas. A. Barber, M. D.

SPECIALIST.

Treats All Diseases of the

EYE, EAR, NOSE and THROAT

Offices: CENTURY BUILDING.

JACKSON, MISS.

Mark Twain Wasn't Counted.

Recently some one in Missouri
has sent me a picture of the house
I was born in. Heretofore I have
always stated that it was a palace,
but I shall be more guarded now.

I remember only one circum-
stance connected with my life in
it. I remember it very well,
though I was but two and a half
years old at the time. The fam-
ily packed up everything and
started in wagons for Hannibal,
on the Mississippi River, thirty
miles away. Toward night, when
they camped and counted up the
children, one was missing. I was
the one. I had been left behind.
Parents ought always to count
the children before they start. I
was having a good enough time
playing by myself until I found
that the doors were fastened and
that there was a grizzly deep sil-
ence brooding over the place. I
knew, then, that the family were
gone, and that they had forgot-
ten me. I was well frightened,
and I made all the noise I could;
but no one was near, and it did no
good. I spent the afternoon in
captivity, and was not rescued un-
til the gloaming had fallen and
the place was alive with ghosts.
—Mark Twain's Autobiography.

TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S
TASTELESS CHILL TONIC. You
know what you are taking. The for-
mula is plainly printed on every bottle.
showing it is simply Quinine and Iron
in a tasteless form, and the most effec-
tual form. For grown people and child-
ren. 50c.

Prohibition Wave.

The adoption of complete pro-
hibition in Georgia and later the
adoption of the prohibition clause
in the new constitution of Okla-
homa of Kentucky where 96 out
homa, it is regarded as only a
nearly every Southern State will
question of little time before
pass prohibition laws. The Dem-
of 119 counties have already
adopted prohibition, have declar-
ed for state prohibition and Ten-
nessee will follow. The next legis-
lature in Mississippi will give
this state statutory prohibition
and submit a constitutional
amendment. If any of the can-
didates for speaker have not a
clear record on prohibition they
should remain legislators on the
floor of the house.

A speaker has the appointment
of all committees and the appoint-
ment of committees unfavorable
or not in sympathy with prohibi-
tion can do great harm to the
cause. Legislators should consid-
er this when you cast your vote
for speaker.

W. H. P.

Pensacola, Fla.

The local option election at Pen-
sacola occurs Tuesday next.
They are to have a great debate.

Hon. Robert McNamee of Tampa
one of the best stump speakers in
the state and a lawyer of ability
will speak for liquor. While Con-
gressman Frank Clarke will prob-
ably be the prohibition orator.
The Liquor Dealers Association
have prominent speakers there
and hold open meetings with brass
bands. The prohi's have ad-
dresses scheduled for each night.
With the Lord on one side with
workers for the right and the
devil and his lieutenants on the
other, right should prevail.

W. H. P.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism,
whether muscular or of the joints, scia-
tica, lumbago, backache, pains in the
kidneys or neuralgia pains, to write to
her for a home treatment which has
repeatedly cured all of these tortures.
She feels it her duty to send it to all suf-
ferers FREE. You cure yourself at
home as thousands will testify—No
change of climate being necessary. This
simple discovery banishes uric acid from
the blood, and brightens the eyes, giv-
ing elasticity and tone to the whole
system. If the above interests you, for
proof address Mrs. M. Summers, Box
282, South Bend, Ind.

I CURE CANCER.

My mild Combination treatment is
used by the patient at home. Years of
success. Hundreds of testimonials.
Endorsed by physicians, ministers, etc.
The local application destroys the can-
cerous growth, and the constitutional
treatment eliminates the disease from
the system, preventing its return.
Write for Free Book "Cancer and its
Cure." No matter how serious your
case, no matter how many operations
you have had, no matter what treat-
ment you have tried, do not give up
hope, but write at once. Dr. O. A.
JOHNSON, 1233 Grand ave, Kansas
City, Mo.

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FOUNDED 1784. W. H. P. FAUNCE, D. D., LL. D., PRESIDENT

The University includes a college
for men, a college for women, and a
graduate department for both. It
offers courses leading to the degrees
of A. B., Ph. B., Sc. B. in Civil, Me-
chanical, and Electrical Engineer-
ing, A. M., and Ph. D.
The equipment includes 22 build-
ings, with laboratories in all branches
of science, and a library of 140,
000 volumes. There is a finely equip-
ped gymnasium, swimming pool, and a
well-furnished building for social
and religious uses. Providence
offers the advantages both of city
and country.

For further information, address
THE REGISTRAR, BROWN UNIVERSITY, PROVIDENCE, R. I.

QUEEN & CRESCENT
ROUTEDirect Line to the
JAMESTOWN EXPOSITION
NORFOLK, VA.

April 24th, to Nov. 30th, 1907, daily.
Tickets on sale April 19th to Nov. 30,
good for return Dec. 15th, 1907.
Following rates will apply from Jackson:
Season Tickets \$40.45
Sixty day tickets 30.25
Fifteen day " 27.25
Coach excursion tickets 10
days " 20.50

For full information as to sleeping car
reservations, call on W. E. PLEASANT.

A Doctor in the Family.

Royaline Oil answers so many useful purposes
in the home that many have said it is like having a doctor
in the family. Accidents will happen. Royaline Oil never
fails to meet the emergency. In cases of cuts, burns,
sprains, bruises, cramps, diarrhoea etc. there is nothing
that can equal it. It is cash on the spot every time or
your money back. It has been sold on guarantee for
fifteen years. NOT one bottle has ever been returned.
It never fails to please. Try it, and you will use nothing
else. 25c, 50c. For sale by druggists and dealers.

ROYALINE MEDICINE CO., Ltd., NEW ORLEANS.

Why do you scratch? Royaline Tetter Ointment
will stop that itching or your money back. 50c by mail
if your dealer cannot supply you.

FORTY-SEVENTH ANNUAL STATEMENT

OF THE

HOME LIFE
INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mort- gages, \$5,809,650.00	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Lia- bilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endow- ment Accumula- tions (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies .. 293,545.75	Reserve to provide for all other Con- tingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total \$19,009,550.82	Total \$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did
pass through the 'Investigation' with

FLYING COLORS"

so spoke the chairman of the so called Armstrong Legis-
lative Insurance Investigating Committee on the floor
of the New York Senate Chamber.

Whitten & Kelso, General Agents,
Seutter Building JACKSON, MISS.

MEDICINES POSITIVELY FAIL IN CHRONIC DISEASE

Indigestion, Constipation, Nervousness, SEXUAL Ex-
haustions, Consumption, Debilities, Etc., permanently and
only cured by my method. WHY?—Because Life and vitality is
possible only to those who will obediently follow Nature's laws
by proper food, exercise, resting, air and water. You may try all
Schemes, Methods and Medicines, but search for RESULTS will
only be obtained by following these simple instructions. Your
case can have my Opinion, without cost if you wish it. Literature
and Folio free on application. It is interesting and will help you.
For \$10.00, and \$25.00 to \$100.00. Indorsements and testi-
monials are marvelous.

CURED OF CONSUMPTION
From 115 to 160 lbs.—
a gain of 50 lbs. within
4 months.

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316-320 Mangum St., Durham, N. C.

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times incredible to him. In the old days such men feared hell; nowadays they fear annihilation. In the old days they believed themselves the subjects of God's wrath; now they faint under a sense of the divine indifference. To those who are weary and heavy laden by this kind of anxiety our Lord suggests several palliatives, knowing that the radical cures of faith and an absolute resolution to eschew worldly success are not suddenly possible. Nothing fixes a man's mind upon present peace, nothing counteracts the tendency to project thought into the future so surely as a real pleasure in nature. We must, Christ counsels us, try to bring ourselves within the spell of her influence that we may learn something of her calm, and we must resolve to take short views of life, for anxiety cannot be forestalled. — Lx.

A Glorious Revival.

Doty Springs church held her annual meeting the third Sunday in September and week following with Brother R. A. Eddleman to do the preaching.

Brother Eddleman is quite a young man, 22 years of age, and is loved by all who know him. He is full of religion and preaches the gospel with great power and clearness. The church was greatly revived, being spiritually dead before this meeting. There were thirty-one accessions to the church, twenty-one for baptism.

I feel that God's favor is upon Brother Eddleman and that he has in store a very great work for him.

The church was stirred up to organize a Sabbath school, the first since 1900. The people gave him the neat little sum of \$20.00

for his service and raised their pastor's salary to \$100.00.

Sincerely,
Allie Overstreet.
Newtonville, Miss.

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922.75 buys this New Model 6-hole steel range with high-temperature oven and reservoir. This Range is made of the highest grade blue polished cold-rolled steel, which is not soiled or discolored. Hand riveted and lined throughout with an extra heavy asbestos sheet strongly braced with angle iron. We are in the latest pattern, finished Rustless Iron, beautifully nickel-trimmed. Grates are the famous Duplex, self-cleaning and suitable for either coal or wood. Ash-Pit is large, full length, high and wide, and is furnished with large heavy circular ribbed covers; centers are well braced. Top has extra large cooking surface, has operating tamper bar pipe collar. The nickel band on the front edge gives the top a handsome appearance. This Steel Range is superior in all ways to most any other make. We give you 30 days trial. Guarantee safe delivery, free from damage, and can always furnish replacement. Write at once and get our new Catalog, describing a full line of cook stoves, steel ranges, heaters. You can buy from us at a price that is the lowest you must pay any other stove dealer or manufacturer. Write today for our big FREE Catalog.

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THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, OCT. 10, 1907.

NEW SERIES VOL. IX; NO. 41.

Our one needs is, to know Jesus better. The knowledge of the heavenly character of Christ's person and work is what alone can make heavenly Christians, who, amid all the difficulties and temptations of life on earth, can live as those whom the superior power of the upper world has possessed, and in whom it can always give the victory. —The Standard.

The Rev. Mr. Freuder, of Philadelphia, tells this story of himself.

Some time ago he was invited to dine at the house of a friend, whose wife went into her kitchen to give some final orders. Incidentally, she added to the servant, "We are to have a Jewish rabbi for dinner today."

For a moment the maid surveyed her mistress in grim silence. Then she spoke with decision. "All I have to say is," she announced, "if you have a Jewish rabbi for dinner, you'll cook it yourself."

Our Lord credits us with our real motive in coming to him and into his church. If it TWO vbqkj emfwyp shrdlshrdlucmfwy was to obtain social place or to be useful to him before we love him—our Lord perfectly understands all. Men have said: I prefer some fraternal order to the church, I get more out of it, it is worth more to me in my business. But amid all these varieties in religious association, there are always the sincere and the sound, who follow Christ faithfully in his church because they wish to be identified with his cause in the world, and for his glory. We are more to God than birds and beasts and fishes! We are his rational offspring. The inspiration of the Almighty is for our understanding. We have reason rather than instinct.—A. S. Burrows.

The child's religion may seem to have but little depth and not much meaning, but it is in every way commensurate with the child in its thought and action. Children were not made to bear burdens any more than the sprouts that spring from the ground; but they have the possibility of strong, matured men and women as much as the sprouts have of being oaks. A child could hardly be expected to lead a prayer meeting any more than it could lead a class of science. Nor could it be always expected to find its way religiously any more than it could physically. The quality of a life, like that of any object in the mineral or vegetable world, is that upon which classifications are made. Religion in a child, just as in a grown person, consists in the proper attitude to God and truth and humanity and the conduct that accords with that attitude. The child's religion may be just as true and as genuine as that of any adult, and it should have the same consideration and encouragement.—Advocate.

When Napoleon was leading his soldiers over the Alps the cold and fatigue of the journey caused many of the men to lose their courage. The line faltered. Napoleon ordered the band to play and the spirits of some of the men revived, but not all. Then the bands were ordered to play music

which would remind the men of the home land. This seemed to revive the courage of some. Then suddenly the buglers were ordered to sound the battle charge. Instantly every man sprang to his post. They did not know where the enemy was, but the charge had sounded and new life surged through every man's breast. Activity is the best and surest cure for fainting spirits. The day after the explosion on the battleship "Georgia," which killed a dozen men, the captain of the vessel ordered the men back into the turrets for gun practice. In explanation of his seeming disregard of propriety in beginning routine work before the dead were even buried, the captain said: "The men would lose their nerve if I didn't do it."—The Standard.

Oklahoma and Indian Territory, in a popular election, have ratified the act consolidating these noble territories as the newest American state, and there now remains the signature of President Roosevelt to consummate the expression of the people. Complete returns are not, however, now available. The constitution has been adopted, the prohibition clause included, and the Democratic state ticket elected. If prohibition is made a reality, as we have every reason to believe it will be, it will constitutionally prevail for twenty-one years, and thereafter unless repealed, will stay indefinitely in force. The campaign politically was national in characteristics and prospects. Secretary Taft, in public addresses, deprecated the adoption of the constitution as an instrument too radical; whereas Mr. Bryan praised the constitution as the model of progress. Both national parties were concerned in the election because of the new state's contribution to party strength at Washington and to the electoral vote in 1908. Just what will be President Roosevelt's course is not known. The Standard is inclined to believe he will sign the bill and the Oklahoma star will be fixed in the firmament of states.

While a British brig was gliding smoothly along before a good breeze in the South Pacific, three months ago, a flock of small birds about the size, shape and color of parakeets settled down in the rigging and passed an hour or more resting. The second mate was so anxious to find out the species to which the visiting strangers belonged that he tried to entrap a specimen, but they were too shy to be thus caught, and too spry to be seized by the quick hands of the sailors. At the end of about an hour the birds took the brig's course, and disappeared, but toward nightfall they came back and passed the night in the maintop. The next morning the birds flew off again and when they returned at noon the sailors scattered food about the decks. By this time the birds had become so tame that they hopped about the decks picking up the crumbs. That after-

noon an astonishing thing happened. The flock came flying toward the brig. Every bird seemed to be piping as if pursued by some little invisible enemy on wings, and they at once huddled down behind the deck house. The superstitious sailors at once called the captain of the brig, who rubbed his eyes and looked at the barometer. A glance showed that something was wrong with the elements, and the brig was put in shape to outride a storm. The storm came about twenty minutes after the birds had reached the vessel. For a few minutes the sky was like the waterless bottom of a lake—a vast arch of yellowish mud—and torrents of rain fell. Why it did not blow very hard no one knows; but on reaching port, two days later, the captain learned that a great tornado had swept across that part of the sea. The birds left the vessel on the morning after the storm and were not seen again.—Maryland Bulletin.

Saints and sages in all ages of the world have spoken sagely on the evil and the uselessness of worry, but they have not succeeded in banishing it from the earth. Men, and women too, still worry and will no doubt keep on worrying until the golden age comes when there will be nothing to worry about. While recalling the many maxims against worrying, it yet seems as if in this age when the tendency is to make out even evil to be only good in disguise, something good might be found in worry. We are reminded of the good old lady who always found something good to say about everybody, who when challenged to find something good in the devil, replied in soothing tones, "Well, I always thought we might imitate his persistence." Much of the same is true of worry. It isn't comfortable; but it is a mighty spur to easy souls. Those who are so fond of quoting sayings against worrying even to misinterpretation of Scripture, are very often the easy if not lazy people who are perfectly content to allow the world's work to be done by others. Fortified by the opinions of those in ages past who have had no occupation in life except to give advice, at every invitation to do something they hand out a quotation, and calmly and self-complacently leave the burdens to be borne by others. We confess to a great sympathy with the bright, active, stirring woman, whose somewhat lethargic husband said to her one day when she was worrying because something didn't go as she thought it ought, "O, don't fret. Rome wasn't built in a day." "Well," she sharply replied, "If I had been there, I would have seen that it was." Not quite so comfortable as the "don't worry" philosophy, but that is the spirit which brings things to pass and makes the world go forward. If your highest ideal is to have a good, comfortable, easy life, don't worry; but if you expect to help solve the perplexing problems of life and to do some of the hard work of the world, and to achieve anything worth while, you've got to worry.—Watchman.

Election Again.

Brother Rice came into deep water but on his feet to the shore. He saw something of the Father's words when he said "No man can come to me except the Father which will draw him, and I will raise him up at the last day." John 6:44. Not that he might draw him, but "will raise him up." So Brother Rice says very true, but listen to these words from the same loving Father: "And, I, if I be lifted up, will draw all men unto me." And... Him that cometh to me will in no wise cast out." To this day, very true, but listen, you did not quote all the verse. Christ says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. No one cometh, but these that the Father giveth. Again he says: "And this is the Father's will which hath sent me, that of all which he hath given me, I shall lose nothing but should raise it up again at the last day." John 6:39. Brother Rice seems to think "all men" are drawn to Christ, if so, he must believe in universal salvation, for Christ says, "I will raise him up at the last day." Brother Rice refers to Romans 9:16: "It is not of him that willeth nor of him that runneth, but God that showeth mercy." And says, he believes this, and then quotes Eph. 2:4. "But God who is rich in mercy for his great love wherewith he loved us." Who is he speaking to. Why to the Christians, the elect, for he says: "For when we were dead in sins, hath quickened us together with Christ." Did Paul and these Ephesians quicken themselves with Christ. No, by no means. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; Not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works. (not by good works) says Brother Rice told him before the world began, that he would walk in) but which God hath before ordained that we should walk in them." Eph. 3:8, 9, 10. Not that we may, might or can, but that we should walk in them. So Brother Rice quotes John 4:13, 14. "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall be in him a well of water springing up unto everlasting life." I believe this with all my heart, but can he drink before the Lord gives him to drink. No! it must be given first. And God gave him that thirsting after the water of life. Then he quotes II Peter 3:9. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to inward, not willing that any of them should perish, but that all should come to repentance." Slack about what? Saving all men. No! but the elect, not willing that any of them should perish. Brother Rice says he believes in God's choosing, but he says how does God choose. He refers to II thes 2:13. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." The beginning is before the foundation of the world. So Brother Rice ends by telling how he believes in election which is the climax. Listen at him. "But one is not apt to be elected. Cep "in her candidate," by this we understand he was with God before the foundation of the world to inform him that he was a candidate for salvation. Jesus says: "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so Father, for so it seemd good

in thy sight. All things are delivered unto him of my Father, and no man knoweth the son, but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son would reveal him." Matt. 11:25, 26, 27. Again Christ says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." But Brother Rice would have this read, "Lord ye have not chosen me, but I have chosen you and desire that I will go and bring forth fruit." God speaks through Paul and says, "Even so then at this present time also there is a remnant according to election of grace. But if it be of works, then is in it no more grace, otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blind." Rom. 11:5, 6, 7. But Brother Rice would have it, not election but his candidacy hath obtained this grace. Again, "Not by works of righteousness we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ." Titus 3:5. "Whom he did foreknow he also did predestination to be conformed to the image of his Son." And yet Bro. Rice would have us to understand that he was there and made himself known to the Lord, that he was conforming to the image of Christ, and because of this fact God predestinated him to eternal life. God speaks through Isaiah and says, "Declaring the end from the beginning and from ancient times to things that are not yet done, saying my counsel shall stand and I will do all my pleasure. Calling a ravenous bird from the east, the man that executeth my counsels from a far country; yea, I have spoken it, I will also bring it to pass. I have purposed it. I will also do it." Isaiah 46:10, 11. Brother Rice launched out into the deep to drown election with man's free moral agency. Free moral agency is not the subject under discussion, but election.

Now I want to say, I don't believe any man's theory on election, that does not conflict with man's free moral agency, and no man's theory on free moral agency that does not conflict with election. To me, they conflict with each other, but God only can harmonize and bring them together. So I believe both. Now may the Lord help Brother Rice to believe in election and not condemn it by man's free moral agency.

J. E. Lowe.

Bogue Chitto, Miss.

Bro. Wesson's "Predestination and Fate."

At the Oxford Association Brother Wesson made a fine speech for the Baptist Record and among other things he said: We should read it and teach it to our children. When I handed him my renewal I remarked pleasantly, that I would teach it all to my children except his doctrine of election. He replied in the same pleasant spirit and asked me to reply to it through the paper. I then had no thought of doing so, but since that time he has written so much on it that I have decided to accept his invitation. Let this serve as my excuse for appearing in print.

Let me say in the first place that Brother Wesson is one of the best men I ever knew, but according to his own statement he is one by himself for he says: "I believe in God's decrees as I learn them from His word; but not as formulated in any human creed that I ever saw."

"I believe in predestination and election as I learn them from the book, but not as any set of men uninspired has ever yet formulated them." The conclusion is that Brother Wesson does not believe any statement ever put forth by Baptists as their understanding of the teaching of God's word on the decrees of God and election.

Again he says: "Since the Calvinistic Confession and the Scriptures contradict each other pardon me for standing by the Scriptures." Here is the logic of this statement.

Baptists have set forth a Calvinistic Confession as their articles of faith.

A Calvinistic confession contradicts the Scriptures. Therefore, Baptist articles of faith contradict the Scriptures.

Again he says: "As I see it such doctrine dishonors God and contradicts his word."

Again he says: "It does seem to me that every word in the confession about God's decrees contradicts the Scriptures and stultifies Jehovah."

Again: "Not a single passage in God's word teaches such fatalistic folly."

Again: I am not writing about the Bible doctrines of predestination and election, but the fatalistic doctrine set forth in the Philadelphia confession of faith, the formulated statements of uninspired men concerning the great doctrines of our God, which statements I believe dishonor God and damn men."

According to Brother Wesson all who believe the Calvinistic confession of faith, believe a doctrine that "contradicts the Scriptures," "dishonors God," "stultifies Jehovah," is "fatalistic folly" and "damns men." What sinners we mortals be in Brother Wesson's estimation. His arraignment and condemnation of the Philadelphia confession of faith on the decrees of God and election is fearful.

Now to his argument.

It is largely human reasoning based on the following premises: "Accountability implies ability to believe for where there is no ability there can be no accountability." "Therefore no man can be responsible until he is 'drawn,' for a man cannot be held to account for not doing what he cannot do." "Responsibility comes with God's drawing and predestination comes from man's drawing back." A command to do implies ability to do. "Must we believe that God would condemn men for not doing what they cannot do?" On these premises which I have taken verbatim from different places in Brother Wesson's articles he builds almost his entire argument. In fact, his argument stands or falls on these premises. If I can show that his premises are not true his argument crumbles and falls.

Notice this premise of his: "Accountability implies ability." Is this true. No. Man is depraved and on account of his depravity by nature he cannot keep from sinning and yet he is accountable. Will Brother Wesson deny this? Should he say that man cannot keep the law but God has made provision for him by grace through faith and he is now held responsible for not believing.

In reply we will take the heathen. They cannot believe without the gospel for "faith comes by hearing and hearing by the word of God." They are unable by depravity to keep even the law written on their hearts. They are unable to believe on account of not having the gospel. Hence they are not accountable, for according to Brother Wesson "where there is no ability there can be

October 10, 1907.

no accountability." Does Brother Wesson stand by the logic of his own premise?

Take another premise: "Therefore no man is responsible until he is 'drawn,' for a man cannot be held to account for not doing what he cannot do."

Reply—God draws through the gospel, ("If I be lifted up I will draw, etc.") the heathen have never heard the gospel and have never been drawn, therefore, the heathen are not responsible. Does Brother Wesson accept this conclusion?

Take a kindred premise: "Responsibility comes with God's drawing and perdition comes from man's drawing back."

Reply—"Responsibility comes with God's drawing" has been answered before. Take the latter statement: "perdition comes from man's drawing back." The heathen have never drawn back for they never heard, therefore the heathen will never be lost for "perdition comes from man's drawing back." Will Brother Wesson accept this as conclusive from his premise?

Another premise: "A command to do implies ability to do." Reply—God commands us to love him with all our heart, soul and mind. Deut. 6:5. This we are utterly unable to do so. Does Bro. Wesson admit that he is able to love God with all his heart, soul and might? He must admit it if "the command to do implies the ability to do." Will Brother Wesson admit that he is able to keep the second commandment viz.: "Thou shalt love thy neighbor as thyself?" He must admit it or deny his premise that "a command to do implies ability to do."

Take another premise: "Must we believe that God would condemn men for not doing what they cannot do?" Reply—Yes. Men on account of their depravity, inherited through Adam, cannot keep God's law perfectly and yet God has said "Cursed is every one that continueth not in all things that are written in the law to do them." Gal. 3:10.

We are commanded to keep God's law. If "a command to do implies ability to do" then we have ability to keep God's law. If we have ability to keep God's law we can be saved by law. Does Brother Wesson believe this? If he does not let him deny his premise.

Brother Wesson repeatedly declares his love for the Bible doctrine of election, but when he tells us what it is that he loves he says: "My idea is that God predestinated to save throughout the ages all who would believe—as a class—and that he elects each one individually when he yields to the influence of His word and spirit and really desires salvation and that each such one is then given to Christ." Now I am sure Bro. Wesson will not object to a little dissecting of his statement of the Bible doctrine of God's decrees and election, especially will he not object since he has held up the faith of many others as "contradicting the Scriptures," "dishonoring God," "stultifying Jehovah," etc. Brother Wesson says: "That God predestinated to save through the ages all who would believe—as a class." Then it is a class—believers and not individuals who are predestinated. The Scriptures say: "As many as were ordained to eternal life believed" and not as many as believed were ordained to eternal life as Brother Wesson would put it. Jesus says: "Ye have not chosen me but I have chosen you." not chosen a class and you get into the "class." "Ye are not of the world but I have chosen you out of the world" not chosen a "class" and you came into the "class." Let Brother Wesson give

us some Scripture on this "class" idea. No wonder he never saw any confession of faith that he believed.

Now here is what Brother Wesson believes to be the Bible doctrine of Election: "He elects each one individually when he yields to the influence of his word and spirit and really desires salvation that each such one is then given to Christ." Where is the Scripture for such election? This cannot be divine election for the man elects himself by "yielding to the influence of the word and spirit." According to Brother Wesson God elects because man "yields to the influence of his word and spirit." God says: "For the children being not yet born neither having done any good or evil that the purpose of God according to election might stand not of works but of him that calleth." Rom. 9:11. "Of His own will He brought us forth by the word of truth." James 1:18. Not elected us because we yielded to His word and spirit but brought us forth by His word, not because we yielded, etc., but "according to His will." It will be as hard for some of us to believe Bro. Wesson's statement of decrees and election as it is for him to believe the statement of our fathers.

J. W. Lee.

Home Mission Day in the Sunday Schools.

Second Sunday, October 13th.

By agreement the Boards of the Southern Baptist Convention are given a Sunday each on which the Sunday schools are asked to contribute to the work of the various boards. The Foreign Mission Board has January, the Sunday School Board June, and the Home Mission Board has October, the second Sunday, which comes on the 13th of the month this year.

We want to make the most of that day. A contribution from every Baptist Sunday school in the South and from every class and every individual is our aim. What a handsome total will come from this day of giving, if we all have a hand in the glorious work!

In a number of states the cause of State Missions is specially emphasized during the fall months, and we do not want this Home Mission offering in the Sunday schools to interfere with State Missions and it need not and will not.

We have sometime prepared special programs for Sunday School "Home Mission Day." This year we have no special program, but the Sunday School Board has generously prepared excellent material on different phases of our home mission work for their October periodicals. From this good programs can be prepared. The programs need not be long. In many cases the superintendent or the pastor or both can make brief talks on some phases of home missions. Some teachers can prepare a brief paper or deliver a talk.

Let the pastor from the pulpit October 6th give special announcement of the Home Mission Day one week off and urge all to make a large offering. Let the superintendent put it on the hearts of his school by a similar announcement.

Glorious Results.

We shall look for the pennies and dimes and also the dollars. Let us give as the Lord has prospered us. One school a year ago gave as much as \$75.00.

In addition to the articles in the Sunday school periodicals the Home Board will gladly send without cost tracts and leaflets to all who wish them in the preparation of programs.

Should it be impossible for any schools to make their offering on the second Sunday, let it be done as soon thereafter as possible.

May the Lord be pleased with the offerings in our Sunday schools to this great work.

Sincerely and fraternally,

B. D. Gray,

Corresponding Secretary.

Atlanta, Ga.

Lena—Walnut Grove.

Rev. J. R. G. Hewlett of Amite, La., came to aid us in our meetings, beginning at Lena on the 5th, having services only once a day until Saturday, when we began with two services a day, running through the next week, closing Friday night in order to get to Walnut Grove Saturday to begin there on time; baptized 12 happy converts. There were at least 25 professions made at Lena, some of this number will unite with the church later.

We began at Walnut Grove on Saturday the 14th with two services a day, continuing through the week, baptizing 6 young people, having about 17 in all who made professions. The preacher preached the gospel in its power and simplicity and with great earnestness, putting much stress on the Lord's commission, "go make disciples," always portraying beautifully the tree of service, which was an inspiration to the churches. Also making a strong appeal for sinners to "repent or perish." Showing the tree of life. He is a man of faith in God and accepts God's word as final and declares the Bible message of repentance towards God, and faith towards our Lord Jesus Christ. He makes it plain that a sinner is absolutely lost without Christ an eternally saved with Him. He puts a great deal of stress on the merits of Christ. He is indeed a teacher of the word. At the closing service at Walnut Grove the congregation en masse, regardless of denominational lines, stood up as a token of their appreciation of his preaching, and the church voted for him to return another year to aid in their meeting again. The Lord be praised for such preachers.

W. E. Dear.

Carthage, Miss., Sept., 25, 1907.

The Choctaw Association.

This body convenes with Elim church, Ten miles west from Macon, Noxubee county, Friday, October 18, 1907.

We extend an invitation to the brotherhood to be with us. All who mean to come please notify Brother Thos. G. Rosser, Mashulaville, Miss. He will have conveyance at Macon for you Thursday, October 17, leaving there not later than 2:30 p. m., that date. You could come on south bound passenger, north bound local freight train that date, or on some earlier train, stopping over in Macon.

Yours fraternally,

J. L. Williams, Moderator,

Daleville, Miss., Sept. 30, 1907.

The Baptist Record,

Office: CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

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L. WESSON, Stated Contributor.

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Rev. S. Morris has removed from Sinai to

Meriden where his correspondents will address him.

The Jackson College opened last Wednesday

the 2nd, with the largest attendance

its history. Dr. Barrett is doing a great

work for the negroes. He needs and deserves the sympathy and material support

of all.

The Gulf and Ship Island Railroad Com-

pany has put into effect a rate of one fair

fare of twenty-five cents for the round trip

from all stations to Jackson, Miss., account

of the Mississippi State Fair at that point.

Tickets will be on sale November 5 to 15

inclusive, limited to return November 16,

and will be very beautiful supply of a

series of or about the doctrine of election. We

have not had time to examine many of them.

The quality proves as fine as the quantity,

and people will be very fortunate in the

privileges that will come to them. If we do

not see more than one a week our supply

will last many weeks. We would caution

readers to be very careful in writing on this

subject about which the best informed

know so very little.

Eye hath not seen such numbers as

crowded the halls of Mississippi College on

Wednesday, October 2, 1907. Eye hath per-

ever heard such sweet songs of hope and

praise as welled the throats of 364 students on

wellfare of all things concerned, for it is not dangerous to be burdened with responsibility so long as there is a consonant realization of same, and consecration of purpose to meet it bravely. These men of the college know their business and are equal to every emergency, and we feel sure that the patronage will have no cause of regret as to the earnestness of those at the helm of the ship—"Jennings Hall," tho' not completed, is being occupied and the students are delighted with the arrangement, and only words of commendation are heard for Prof. Edgar Godbold in his management of his large "family." The loyalty of Capt. W. T. Ratliff, the efficient president of the board of trustees was never more manifest than on this occasion when he spoke in his usual earnest and forceful manner, urging this large number of students to remember that Mississippians had always been leaders and that it devolved upon them to help maintain this high prestige.

Yazoo Association.

The Association met on October 1 with the West church, in its fifty-sixth session. Pastor B. G. Haman, with the aid of the good people of West, had all things in readiness, and the business moved out briskly. Rev. Martin Ball was elected moderator, N. C. West, clerk, and G. L. Cowser, treasurer. In very striking contrast with one year ago, the weather was ideal, the body was earnest, thoughtful and hopeful. The personnel of the body has undergone a great change within the last decade, only a few present who have been regular attendants upon the body, for a quarter of a century. A very gratifying fact was the presence of so large a number of young people taking an active part in the work of the body. The hope of the future is the young people. Moderator Ball is easily among the best in the state. The truth is, he is in the front in any sphere of work. He is one of our valuable new acquisitions to the ministry in the state from Tennessee. All the objects usually considered received very full attention. The "Layman's Movement" was discussed and vigorously espoused by the association. Brethren Harry Watts and S. R. Whitten, two of our active laymen were present in the interest of the layman's movement. The ladies, led by Miss Belle Stigler, vice-president of the association, held an interesting meeting during the association.

We pronounce this a very fine session of the Yazoo Association and one that will do good. We had the best of entertainment in the home of our long-time friends, Dr. and Mrs. L. S. Rogers. The doctor will be in the next legislature. The next session of the body will be held with the Kilmichael church.

News Notes.

Central Baptist church, New Orleans, Walter M. Lee, pastor, is conducting a tent meeting in the section of the city, in which it is located. A large number of Catholics are attending these services. Several of the Baptist pastors of the city are assisting in the meeting.

The handsome First Baptist church, New Orleans, is now nearing completion. It will be an object of pride to New Orleans Baptists.

Rev. J. E. Brakefield, pastor at Covington, La., recently took to himself a Mississippi bride, a member of the Hazlehurst church,

News in the Circle. Martin Ball.

Rev. E. H. Robinson has resigned at West Plains, Mo. His plans are not known.

Rev. L. V. Edwards goes from the church at Cameron, Mo., to Pierce City, same state.

Rev. J. A. Kirtley, Hopkinsville, Ky., has resigned to accept the call to Madisonville, same state.

Rev. F. A. Risner, Granite City, Ill., has been chosen state evangelist of Illinois and enters the field at once.

Pastor J. J. Justice leaves New Orleans, La., and accepts the call to De Quin, La. He will begin work November 1.

Pastor J. S. Rogers, Searey, Mo., in God's urgent call to the Second church at Bluff and enters the work at once.

Rev. M. P. Jackson resigns from the Zion church, Ga., after two years of faithful work. His plans are not yet known.

The Nashville Bible Institute has secured the services of Prof. A. F. Robinson for eight lectures on John. The work will be well done.

Rev. Wm. Harrison Williams, Springfield, Ky., has been elected Sunday school field secretary by the State Board of Kentucky. He accepts and begins work at once.

Pastor W. C. Pierce, Orlinda, Tenn., has been forced to resign the pastorate on account of failing health. He is a splendid preacher and an active pastor.

Rev. J. J. Justice recently had two successful meetings—at Vincent church, La., 29 members received—at Sulphur 31 and a church debt of \$200.00 cancelled.

Dr. H. A. Porter, Oklahoma City, accepts the hearty call extended him by the Walnut Street church, Louisville, Ky. He is a splendid man to follow Dr. T. T. Eaton.

The training school for young women missionaries had a delightful opening at Louisville, Ky., last week. Twenty-one were present at the opening and enrolled.

Dr. Edgar E. Folk says it would afford him great pleasure to sign a bill passed by the Tennessee legislature for statutory prohibition, but somebody else will have that pleasure soon.

Dr. W. D. Powell, state evangelist, of Kentucky, is holding all his meetings this fall with churches not on the railroad. That is right. Why not develop them as well as the churches on the railroad?

Evangelist E. D. Solomon is engaged in a splendid meeting at the Columbia Street church, Hattiesburg, 47 additions to October 1, and the meeting moving on with increasing power.

Oneida church, in the mountains of Kentucky, 40 miles from any railroad, gave \$4,000 to the Baptist Education Society of Kentucky. It was undesignated. Rev. J. A. Burns is the pastor.

October 10, 1907.

Rev. Luther Little, an ex-Mississippian, has been chosen by the Home Board as general evangelist west of the Mississippi. He will resign his work at Galveston, Texas, at once. Our Board gets the best.

The trustees of Union University, Jackson, Tenn., have decided to erect a Library Building in memory of Dr. T. T. Eaton, who left his splendid library to the University. An honor well placed.

Dr. B. D. Gray, Dr. W. H. Smith and Dr. Carter H. Jones spoke at the inaugural exercises of the W. M. U. Training school, Louisville, Ky. The exercises were held in Broadway church October 2.

J. D. Anderson, Mobile, Ala., an ex-Mississippian is doing a great work in his two churches, Theodore and Bayou near Mobile. We need you at this time.

The Yazoo Association has just closed an excellent session held with the church at us to lay the ground was taken on the missionary, educational, Sunday School and able to do the work. The churches rejoice in this state.

Some Pedo-Baptists are complaining very much that the American translators of the Bible should translate the Greek preposition "en" by the English "in" where it is followed by water. Let them howl. Only one Baptist in the company of thirteen.

Pastor C. C. Winters goes from Garland, Texas, to Magnolia Ark., to take charge of the church at that point. He left Garland after holding a meeting in which 47 were added to the church, the pastor doing all the preaching.

Pastor W. M. Hartin of Dauphin Way church, Mobile, Ala., has resigned. He will spend sometime with his invalid mother at Ridgeway, S. C., before entering other work. The church has prospered greatly under his ministry.

Last Sunday was a great day at Durant. Brother Arthur Flake spoke to three splendid audiences. At 10 o'clock on the subject "Weak Spot in the Sunday School," at 11 "Value of Decision," at 3 "A Complete B. Y. P. U." Much enthusiasm was aroused.

Dr. Edgar E. Folk has been mentioned very prominently for Governor of Tennessee. But he replies to such suggestion, that it is a higher honor to be a Baptist preacher than to be governor or even president of the United States. The people all know there is no finer material anywhere than in Dr. E. E. Folk for Governor.

Rankin County Association.

This association convened in its fifteenth annual session with Briar Hill church on October 1st, 1907, at 10 o'clock. One hour was spent in devotional exercises. During this time our hearts were warmed and fed by the talks and prayers of the brethren, interspersed with songs and the reading of God's word.

At 11 o'clock the Association sermon was preached by Rev. L. S. Terry. His text was, "God forbid that I should glory save in the cross of our Lord Jesus Christ and his theme, glorying in the cross." We rejoiced to follow as he led us past the fading things of this world up to the cross of

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Christ with its imperishable glory. We saw the victim and likewise learned of the victory.

After this spiritual feast, we adjourned to partake of the temporal feast so well prepared for us by the good people of Briar Hill church and community.

Promptly at 1 o'clock the body was called together for organization. Rev. Wayne Sutton was re-elected moderator, while Brethren Sol Welch and Denham Robins were elected respectively clerk and treasurer.

The reading of the letters revealed the facts that over 200 persons were baptized within the association during the past year, and a healthy advance made in missionary and benevolent contributions. A goodly number of the churches gave more for other causes than they gave to pastor's salary.

The churches were well represented and there was quite a number of corresponding messengers. Among the more prominent of the visiting brethren were A. V. Rowe, T. J. Bailey, J. E. Byrd and R. Drummond, moderator of Lawrence County Association.

One newly organized church was received and one church restored.

Many of the reports were prepared before the meeting of the body and showed signs of study. Especial mention should be made of the splendid report on Missions prepared and read by Prof. W. N. Taylor of Florence High school.

The speeches were not many, but much and will bear fruit in coming years. Plans were laid for advancements in the matters of missions, Sunday school and Temperance.

Excellent contributions were made for the Orphanage and for Sustentation.

The interest taken in the association was revealed by the fact that very few of the messengers left before the last song was sung and the benediction offered.

The association adjourned Wednesday afternoon to meet with Leesburg church, 12 miles north of Pelahatchie on Tuesday before the first Sunday in October, 1908.

Bryan Simmons.

Some Meetings.

Poplar Springs.

We had our meeting the week following the third Sunday in July. There were three conversions and additions by experience. Elder J. R. Nutt did the preaching. Bro. Nutt is a fine preacher. He is safe and sound in the doctrine—preaching the core of the gospel in every sermon.

New Harmony.

Here we began the third Sunday in August and continued till the following Friday. The pastor did all the preaching. Fifteen were added to the church. Eleven for baptism.

Sherman.

Our meeting began here Friday night before the first Sunday in September and continued ten days. Brother R. A. Kimbrough assisted in the meeting. Brother Kimbrough is a great revivalist and should be in the evangelistic work. This was a great meeting. It reached the country for miles around. Great crowds came. Everybody seemed to be interested. Seventy-two were added to the church, 64 of these were for baptism. Among those who joined were 13 husbands and 9 wives. The church raised the pastor's salary \$100 for this year.

They paid Brother Kimbrough \$100 for his services and unanimously invited him to assist in the meeting next year. The church now has 238 members and is one of the best churches in the state.

Eera.

We began here the third Sunday night in September. Pastor Epting of Ripley came Monday and stayed till Friday night. He is a fine preacher and did splendid work in the meeting. The pastor continued the meeting till the following Tuesday. We had a very great meeting. The Lord's power was very visibly manifested. Many were saved. Some 15 men of mature age were converted. 46 added to the church, 26 for baptism. My own little girl was saved and I had the happy privilege of baptizing her. Eera church is not three years old. She has 197 members. Has a Sunday school with an enrollment of more than 150.

Finally.

This has been a year of blessed experiences with the writer. He spent the first four months in the Seminary at Louisville, Ky. He has assisted in a number of meetings during the summer, all of which have been greatly blessed of the Lord, there being 172 public professions of faith. There have been more than 150 additions to the churches of which he is pastor. He has baptized 101 persons during the year. The Lord has blessed us exceedingly abundantly above all that we asked. To him be all the glory. O! that he will help me his poor servant to live right at his feet. "Bless the Lord, O! my soul, and all that is within me, bless his holy name."

T. A. J. Beasley.

Meetings.

My meetings were held from the 4th Sunday in July till the 3rd Sunday in August, inclusive. I was assisted at Galilee by R. J. Boone, Brookhaven; at Goodwater by W. P. Prie, Jackson; at Union by T. J. Miley, Newton; at Richland by Webb Brame, Chaplain, Mississippi State Penitentiary. Total number of baptisms, as immediate result of meetings, 39. Some by letter and others by restoration.

At Goodwater two others were received for baptism at the meeting which followed. Thus the work goes on. With some of the ministering brethren it was my first time to be associated. Our relations were not only pleasant, but it was indeed helpful, to me, as well as the churches, to have them with me.

At Galilee and Union I have submitted my resignation to take effect at the close of this year.

I know not at present what work I may have, but I am in the hands of the Lord, asking him to direct my paths.

His to serve,

D. J. Miley.

Gunn, Miss.

Mr. R. W. Simmons and Mrs. Dora Cooper were married on the 29th of September, by Rev. J. C. Parker. Both the parties are residents of Star, Miss., and Star will be their home.

Predestination.

I have been reading the articles published in the Baptist Record on this subject with great interest. This is a subject of vital importance to Baptists, for we claim to be a people who love the truth, and who take the word of God as our guide to all truth, neither adding to nor taking from.

The predestination and election are subjects which in God's word no lover of truth can ignore. But the question that demands our earnest and prayerful consideration is, does the word of God teach unconditional predestination and election.

In the Record of September 12 there is an article on Predestination, the reading of which has prompted the desire to write something myself on this subject.

The writer first takes the ninth chapter of Romans, beginning with the 6th verse. "Not as though the word of God hath taken none effect; for they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is they which are the children of the flesh; these are not the children of God; but the children of the promise are counted for the heirs. For this is the word of promise. At this time will I come, and Sarah shall have a son."

To understand who the children of promise are, we must consider the two covenants God made with Abraham; one after the flesh, the other by promise.

Abraham believed the word of the Lord and it was accounted to him for righteousness. Gen. 15:1, 7. And through the righteousness of faith, God promised to make him the heir of the world, and the father of many nations. Gen. 17:1, 6. Rom. 4:9, 10, 13, 17, 18.

And through the Savior promised, in the garden of Eden, who should in the flesh be made the seed of Abraham, the inheritance should come to the children of faith, who are the children of the promise. Gal. 3:6, 7, 14. God made another covenant with Abraham, a covenant after the flesh, a covenant of him a great nation, (a one name) by the covenant of circumcision, separated from all the nations of the earth. Gen. 17:10, 12, 15. Ex. 33:16.

Through this nation he gave his word to the world. Deut. 32:1, 5. Ps. 147:15, 19. All who receive this word in their heart and through the word, seek a knowledge of God's ways, learn the fear of the Lord, which is to hate evil, understanding how to depart from evil, and find the knowledge of God. Job 28:12, 13, 23, 28; Prov. 1:1, 3, 7.

Those who fear God come under the covenant of His mercy. (Ps. 103:17, 18.) belong to him. (Mal. 3:16, 17, 18.) and are given to us as a heritage. (Ps. 61:5, John 17:6, 8.) All who, through the knowledge of God's word, learn the fear of the Lord will accept the gospel and believe. Acts 10:44, 48, 49. Acts 13:26, 46, 49. Therefore by their fear of the Lord, their acceptance by God, they are ordained to eternal life. To them the gospel is the savor of life. But to all who like the Jews, contradicting and blaspheming the word spoken by Paul and Barnabas, putting themselves unworthy of everlasting life, the gospel is to them the savor of death unto death. II Cor. 2:15, 16, 17.

In the flesh Christ must come from this nation under the covenant of circumcision to confirm the promise made unto Abraham, Isaac and Jacob; "That in their seed all

nations of the earth should be blessed." Rom. 15:8.

And the promise of the spirit through Christ is given in the word of God to Israel. Is. 59:20, 21. Jer. 31:31, 33. Heb. 8:7, 13 in Heb. 10:12, 19, II Cor. 3:3, 6, 17, 18. Therefore by the word of God by Moses and the prophets, the children of men are drawn in faith to Christ. John 1:40, 41, 45. John 5:39, 44, 47 in John 6:43, 44, 45. Rom. 10:15, 16, 17. And through faith they have access to God from whom they receive the Spirit of promise. Eph. 1:4, 5, 6, 12, 13, 14; Rom. 5:2, 5; Gal. 4:4, 8.

These two covenants are typically made manifest by the two sons of Abraham, Ishmael and Isaac, the one born after the flesh and the other by promise. The one by the law from Sinai brought under the bondage of sin. The other, by Christ's death and resurrection, being born from heaven, by the Spirit of Christ, are freed from the bondage of sin. Ishmael representing the one nation, the children of Abraham after the flesh, which was the seed of Isaac, and Isaac representing Christ and the children of the promise who should be born from heaven.

"For it was written that Abraham had two sons, the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from Mount Sinai which gendereth to bondage which is Agar.

For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all—Now, we brethren, as Isaac was, are the children of the promise." Gal. 4:22, 26, 31.

The writer in the Record, notes also the reference in regard to the birth of Jacob. Rom. 9:10, 14. If we will carefully consider these two covenants we will find that Jacob was elected to be the father of the one nation by the covenant of circumcision separated from all the nations of the earth, and his election had no reference to salvation, but, to nationality. Gen. 25:20, 24. Esau represented the natural man, the seed of the First Adam; Jacob—Christ the second Adam, the younger brother. Ps. 24:3, 7. Is. 49:1, 5, 6.

There shall be a remnant of Edom, who is Esau, saved through Christ. Amos 9:11, 12. Acts 15:14-18.

Other references used in the ninth chapter of Romans seem to teach unconditional election. "What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

If we will turn to where He says this to Moses, Ex. 33:18-19. Ex. 34:6, 7, in connection with Ex. 20:5, 6, we will clearly see upon whom rests the covenant of His mercy. Those who love Him and keep his commandments.

And in Moses' recapitulation of the law, before he was taken from Israel, he makes still clearer who shall come under the covenant of God's mercy. "Know therefore that the Lord thy God, He is God the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face."

Wherefore, it shall come to pass, if ye harken to these judgments, to keep and do the covenant and the mercy which He the Lord thy God shall keep unto thy fathers." Deut. 7:9, 10, 12. It is also written, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Here again we will find God's mercy manifest to those, who in faith, trust in His power for deliverance, and follow Him by obedience to His word.

To be brought into the land of Canaan by the power of the Lord Himself, was promised to the whole house of Israel, conditional upon their following Him, and obeying His word. Ex. 6:6, 7, 8. Ex. 23:20, 24. But they rebelled against the word of the Lord, believed not in His power, and were commanded to turn back, and wander forty years in the wilderness. His mercy was upon those who believed His word and trusted His power, His wrath upon those who rebelled against Him. Num. 14:1, 4, 17-24, 28.

For when Moses told them they must turn back and wander forty years in the wilderness they answered, "Lo, we be here, and will go up into the place which the Lord hath promised; for we have sinned. And Moses said, wherefore now do you transgress, the commandment of the Lord? but it shall not prosper. Go not up for the Lord is not among you; that ye be not smitten before your enemies."

They now willed to go up, and in rebellion did go, but the mercy of the Lord was not upon them. "So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. Num. 14:14, 45. Num. 15, 30, 31.

In regard to Pharaoh, what was his condition and that of all Egypt at the time God raised up this man to the throne of Egypt. They were resting under God's wrath, by their own wicked works. Lev. 18:3, 6, 24, 30. Deut. 9:4, 16.

The history of God's dealings with Pharaoh is too long to go into detail, but God used his idolatry, his cruelty and covetousness to delude and harden his heart. (Ex. 7:11, 14, Ps. 78:49) that in bringing upon them the fierceness of His wrath He might make for Himself a great name, as He saith unto Moses, "And in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name might be declared throughout the whole earth." Ex. 9:13, 17. Rom. 9:17. Prov. 5:21, 22, 23.

It was God's wonderful power manifest for the deliverance of Israel, that caused Rahab to believe, and led Gibeon to believe in the God of Israel and thus become partaker of His blessings.

There is one other reference in the ninth chapter of Romans I would like to notice. "Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel with honor and another unto dishonor.

If we turn to the period in the history of Israel to which Paul refers in the above reference, we will find the conditions by which Israel should continue in God's blessing, and the condition by which the Gentiles should come under the covenant of His blessing.

The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house and there I will cause thee to hear my words. Then I went down to

the potter's house and behold he wrought a work on the wheels. And the vessel he made of clay was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me saying: O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hands; O house of Israel.

At what instant shall I speak concerning a nation, and concerning a kingdom, to pluck it up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:1, 11.

The whole of the ninth chapter of Romans deals with these two covenants that God made with Abraham. The children of the promise, their faith made perfect by obedience, being heirs to the blessings in Christ.

The one nation after the flesh, trusting to the traditions of men, rejected the Savior, and by the Gentiles' acceptance of him by faith, they were engrafted into Israel, and the kingdom of Christ was taken from Israel as a nation and committed to the keeping of the Gentiles. Rom. 11:17, 24.

It was not the purpose of God that Israel should be cut off from the promises, but that the Gentiles should be partaker with them in the blessing of Christ. Gal. 3:8, 9. Ps. 81:8-16, in, Is. 5:1-8. Matt. 21:33-44. Is. 48:17-20.

"What shall we say then? That the Gentiles, which followed not after righteousness, hath attained to righteousness, even the righteous which is by faith. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness."

Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at the stumbling stone. As it is written, behold, I lay in Zion a stumbling stone and rock of offence, and whosoever believeth on him shall not be ashamed." Rom. 9:30-33 in.

P. L. B.

A Condensed Report.

I have been in good meetings this summer with the following brethren and churches: J. C. Robinson, Amite River; E. F. Smith, Bethel; W. E. Hathorn, Woodland, La.; H. H. Webb, Hepzibah; W. L. Staggs, Calvary. I held a meeting at Macedonia but the pastor could not be there. The power of the Holy Spirit was demonstrated in the conversion of souls and in edifying the church. We are going to build three churches on this field next year. We regret to lose Brother McComb from this section, but feel he is under the guidance of the Spirit.

A. H. Clark.

Centerville.

Hattiesburg.

Our Baptist Pastor's Conference for Southeast Mississippi meets with the First Baptist church, Hattiesburg, on Monday after the third Sunday in October at 11 o'clock. Let all the brethren take notice. I suppose the programme and notice will be seen in this issue of the paper or the following one. We will gladly entertain all who will come.

We hope to complete our plans for our Bible Institute in January, at that time. Let all interested take notice that the time of the meeting of the Lebanon association is on Wednesday and not Friday.

A glorious meeting is in progress in the Columbia Street Baptist church, Brother E. D. Solomon is aiding. There have been about 50 additions already. To God be the glory.

Hours for service, I. P. Trotter.

Hattiesburg, October 2.

Summer Work at Clinton.

It has been vacation time with the schools but the church has gone on with its work. We have had one of the largest Sunday schools in the state. The prayer meetings have been well attended and helpful; the congregations have been the largest we have ever had at this season of the year. We have baptized seven, though no special meeting has been held. Many new people have moved in. The town and the church are about twice as large as when I came here seven and a half years ago. The schools are booming and you will hear from them later.

I was away the month of August in protracted meetings and Dr. Jno. L. Johnson preached for us several times. It was a joy to the people to hear him again with his well known power and "increased tenderness." He is not in school work now, and as he enjoys preaching he ought to be at it regularly. He says if any church wishing one Sunday each may be looking for a pastor and can be reached from Clinton he is ready to take the work. Here is an opportunity of which some churches might well avail themselves.

P. I. Lipsey.

The Layman's Missionary Movement.

In connection with this new movement upon which so much is being said just now, I am hoping that some plan will be successfully devised to reach the great rank and file of the membership of our village and country churches. Some of us of the Lawrence County Association are trying to install and push some plan of procedure, having the above named end in view.

So aroused were some of our laymen by the discussion of their movement that they agreed to meet at Silver Creek, invite some men well informed upon the objects and plans of the movement to meet with and instruct them. With the leading laymen of the churches of this section standing together with good leaders, the great subject of world-wide evangelization for a whole day, we may well expect some good results.

One of our pastors, J. P. Williams, has started another thing which has promise of bearing good fruit. He is endeavoring to form a class of ten who covenant together that they will each from now on, so long as God prospers them as he is now doing, give to missions not less than \$50.00 a year. Four have agreed to it and I doubt not but that the other six will be forthcoming. This means within this association. I have thought that we might carry that further and try to form a class of twenty for \$25 each; a class of one hundred for \$10 each; a class of two hundred for \$5 each and one hundred others for \$2 each. If that could

the potter's house and behold he wrought a work on the wheels.

And the vessel he made of clay was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me saying:

O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hands; O house of Israel.

At what instant shall I speak concerning a nation, and concerning a kingdom, to pluck it up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:1, 11.

The whole of the ninth chapter of Romans deals with these two covenants that God made with Abraham. The children of the promise, their faith made perfect by obedience, being heirs to the blessings in Christ.

The one nation after the flesh, trusting to the traditions of men, rejected the Savior, and by the Gentiles' acceptance of him by faith, they were engrafted into Israel, and the kingdom of Christ was taken from Israel as a nation and committed to the keeping of the Gentiles. Rom. 11:17, 24.

It was not the purpose of God that Israel should be cut off from the promises, but that the Gentiles should be partaker with them in the blessing of Christ. Gal. 3:8, 9. Ps. 81:8-16, in, Is. 5:1-8. Matt. 21:33-44. Is. 48:17-20.

"What shall we say then? That the Gentiles, which followed not after righteousness, hath attained to righteousness, even the righteous which is by faith. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness."

Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at the stumbling stone. As it is written, behold, I lay in Zion a stumbling stone and rock of offence, and whosoever believeth on him shall not be ashamed." Rom. 9:30-33 in.

P. L. B.

A Condensed Report.

I have been in good meetings this summer with the following brethren and churches: J. C. Robinson, Amite River; E. F. Smith, Bethel; W. E. Hathorn, Woodland, La.; H. H. Webb, Hepzibah; W. L. Staggs, Calvary. I held a meeting at Macedonia but the pastor could not be there. The power of the Holy Spirit was demonstrated in the conversion of souls and in edifying the church. We are going to build three churches on this field next year. We regret to lose Brother McComb from this section, but feel he is under the guidance of the Spirit.

A. H. Clark.

Centerville.

Hattiesburg.

Our Baptist Pastor's Conference for Southeast Mississippi meets with the First Baptist church, Hattiesburg, on Monday after the third Sunday in October at 11 o'clock. Let all the brethren take notice. I suppose the programme and notice will be seen in this issue of the paper or the following one. We will gladly entertain all who will come.

We hope to complete our plans for our Bible Institute in January, at that time. Let all interested take notice that the time of the meeting of the Lebanon association is on Wednesday and not Friday.

A glorious meeting is in progress in the Columbia Street Baptist church, Brother E. D. Solomon is aiding. There have been about 50 additions already. To God be the glory.

Hours for service, I. P. Trotter.

Hattiesburg, October 2.

Summer Work at Clinton.

It has been vacation time with the schools but the church has gone on with its work. We have had one of the largest Sunday schools in the state. The prayer meetings have been well attended and helpful; the congregations have been the largest we have ever had at this season of the year. We have baptized seven, though no special meeting has been held. Many new people have moved in. The town and the church are about twice as large as when I came here seven and a half years ago. The schools are booming and you will hear from them later.

I was away the month of August in protracted meetings and Dr. Jno. L. Johnson preached for us several times. It was a joy to the people to hear him again with his well known power and "increased tenderness." He is not in school work now, and as he enjoys preaching he ought to be at it regularly. He says if any church wishing one Sunday each may be looking for a pastor and can be reached from Clinton he is ready to take the work. Here is an opportunity of which some churches might well avail themselves.

P. I. Lipsey.

The Layman's Missionary Movement.

In connection with this new movement upon which so much is being said just now, I am hoping that some plan will be successfully devised to reach the great rank and file of the membership of our village and country churches. Some of us of the Lawrence County Association are trying to install and push some plan of procedure, having the above named end in view.

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be done and these four hundred and thirty-five become a permanent band of missionary contributors, from them annually the Lawrence County Association would pay \$3,200. We have about two thousand members. From the other sixteen hundred we ought to get at least \$800, and so we would have the aggregate of \$4,000, which is more than double what we are now doing. By persistent effort on the part of our pastors and the laymen who are awakened on missions pushing the effort along the above suggested or some other intelligent line, I believe these figures can be reached. And what can be in this association can, in proportion to strength and numbers, be done in other associations. Let's go at this mission work in a business like way and something grand will be accomplished.

T. J. Moore.

Prentiss, Miss.

Some Good Meetings.

In July it was my privilege to be with Pastor S. R. Haughton in two good meetings with Montpelier and Mt. Olive churches. Notwithstanding the election excitement and consequent demoralization, the Lord gave us good meetings with both churches. The additions by baptism were not many, but the results otherwise were good indeed.

On the first Sunday in August, I began a meeting with Orange Hill church, Yazoo county. Here also the election excitement interfered with us very much, but the Lord gave us a good meeting. The writer did the preaching, but Brethren T. J. Burks, G. R. Waller and R. H. Lee were with us and their efforts contributed to the success of the meeting. I baptized six for this church and one was left approved for baptism.

On the second Sunday in August, while I was in Yazoo county, at my request, Bro. A. A. Stanley, a student of Mississippi College, and Brother C. M. Hearn, began a meeting with my church at Hebron. Brother Stanley did the most of the preaching and Brother Hearn conducted the prayer and praise services. When I arrived on Wednesday morning, a good meeting was in progress. The Lord of hosts was with us and gave us a good meeting. On the following Sunday I baptized sixteen.

At the same time (the third Sunday) at my request, Brother Stanley began the meeting with the church at Pheba. With the exception of one excellent sermon by the beloved young brother, Roy Chandler, Pastor of S. E. church at Columbus, and two sermons by the writer, Brother A. A. Stanley did the preaching. As the immediate result of this meeting, I baptized nine on the following Sunday, including two of my own children. I must not forget to mention also the efficient help rendered in this meeting by our dear young brother, Jesse D. Cliett, one of our Mississippi College boys. He and Brother Chandler contributed not a little to the success of the meeting.

On the first Sunday in September, I began a meeting with Pastor S. R. Haughton at Van Vleet. The Lord gave us a great meeting. Christians were revived, the church strengthened and encouraged, and twelve were received for membership; six for baptism and six by letter. There is no church house of any denomination in Van Vleet. The little Baptist church have made two or three ineffectual efforts to build and were discouraged. But they have risen up and in the name of the Lord have resolved to build. Most of the lumber is already on the

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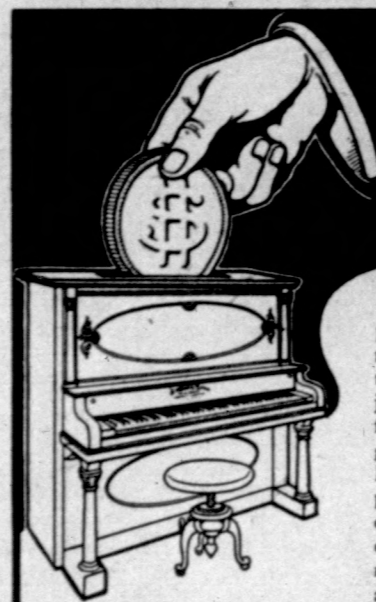
ground. The other building material contractors, a good and convenient lot secured, the work will go on. But the little church is still weak in number and finance. She needs and must have help from the Baptist brotherhood. I know of no place where a meeting house is needed more than here help is more deserving. Bro. R. L. Ashby is chairman and treasurer of the building committee. Send help to him at Vicksburg, Miss. He is the postmaster and owner of the firm of R. L. Ashby & Co. In the meetings fifty or more have been added to the churches. God be praised.

I close this communication without expressing my sincere appreciation of the service of our dear young brother, A. A. Stanley, who, in addition to the good service rendered in the meetings at Hebron and supplied for me during my absence, was a summer when I was away from home. He won the confidence and esteem of our people and demonstrated those qualities of mind and heart that characterize the true minister of the gospel. Jesus Christ and will show him "apparelled unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Those who are helping him through college will yet rejoice that they did so. Eph. 6:23, 24.

W. M. Reese.

Phelps, Miss.

George Gingham, the New York commissioner of police, dismissed an officer the other day for cowardice. The man had gone into a building to make an arrest, but was held at sight of a drawn revolver. "It was the first time in thirty years," said the commissioner, "that an officer of the New York police force has been charged with cowardice." Then he ordered the man and club taken from him and his buttons to be cut from his coat. In disgrace he was literally kicked out of the commissioner's office. How the world hates a coward! How it loves a hero! Not all the heroes are in uniforms and carry guns, either. The multitudes of them that are unknown and whose praises are unsung. In a



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certain Sunday school the lesson was on John the Baptist denouncing Herod. The teacher of a class in the primary department was trying to picture to his class of eight-year-old boys the heroism of this plain preacher. Then he asked the boys how folks could be heroic in these days? One suggestion after another was offered. Fi-

nally one little fellow said, "By staying in the house and wiping dishes when you'd rather be out playing with the other fellows." And the teacher said he thought that was about as heroic a thing as he knew of. "Very courageous," said God to Joshua. Be very courageous. Then you will win.—The Standard.

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The Seminary.

It was my pleasure and privilege for the first time to attend the opening of our seminary at Louisville, Ky., which took place last Tuesday, October 1st.

The Norton Hall was filled with students from all parts of the United States.

After prayer by Dr. B. D. Gray, Dr. Mullins read Eph. 6:13, "Put on the whole armour of God" and made a splendid address (he called it a talk) to the men whom he hoped and prayed had come for work.

I am very much disappointed that I could not enter this session but "I expect to be there" next year. I believe if our brethren could attend one opening of the Seminary they would not fail to go for work if for no longer than one year.

Go! bless the great work.

Fraternally,

W. E. Farr.

Bogue Chitto, Miss.

Griffith Memorial Baptist Church

G. W. Riley, Pastor, Jackson, Miss.

This new and prosperous church has just passed through a very helpful revival meeting of sixteen days, conducted by the pastor, with the exception of 3 sermons by Rev. John A. Held of Natchez, who was taken sick and had to leave. The pastor preached about ten sermons straight on such subjects as the Devil, Hell, Death, The General Resurrection, The General Judgment, Eternal Separation, Eternal Doom and Torments of the Unbeliever, Never Ending Wail of Lost Souls in Hell, etc., followed by Immortality of the Soul, the Holy Spirit, Faith, Repentance, Christian Obedience, etc. The congregations were good throughout the entire meeting. There were 18 accessions to the church, the spiritual tone of the church greatly built up and the tie of friendship and fellowship between pastor and people greatly strengthened.

This church has one of the most inspiring young men's prayer meetings in the state, which meets each Tuesday night. This band of young men, assisted by the older brethren, held the preliminary services each night of the meeting, thus assisting greatly in the services. At least three-fourths of the male members lead in public prayer, which can be said of but few churches in or out of the state. Considering the fact that this being so young a congregation, the church has made wonderful progress. They have contributed liberally to missions, pastor's salary and have made their first payment on their beautiful \$750 church pews. This church is well located and is destined to become a considerable factor in Baptist work in Jackson.

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I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharge, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the "WOMAN'S OWN MEDICAL ADVICE" with explanatory illustrations, showing why you should think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily cures all Leucorrhoea, Green Discharge or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address:

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Lv. Hattiesburg. 8:15 A.M.	7:05 P.M.
Ar. Gulfport.... 11:00 A.M.	10:00 P.M.
No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport.... 7:30 A.M.	4:15 P.M.
Lv. Hattiesburg. 10:35 A.M.	7:33 P.M.
Ar. Jackson..... 2:05 P.M.	11:15 P.M.

COLUMBIA DIVISION
(Via Silver Creek and Columbia)
No. 101 (Daily) No. 102 (Daily)
6:50 A.M. Lv. Jackson Ar. 7:30 P.M.
10:50 A.M. Lv. Columbia Lv. 3:25 P.M.
2:25 P.M. Ar. Gulfport Lv. 11:30 A.M.

Trains Nos. 101 and 102, (Sundays Only) have been annulled, and Trains Nos. 101 and 102 have been made to read "Daily" instead of "Daily Except Sundays."

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Woman's Work.

Mrs. J. T. Johnson, Editor.
111 Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian.
Mrs. R. Woods, Secretary, Meridian.

Mrs. J. A. Hackett, Meridian, Miss., President of Central Committee.
Mrs. R. Woods, Meridian, Miss., Secretary of Central Committee.
Mrs. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Ball, president of Young Woman's Auxiliary.
Officers of Annual Meeting.

President, Mrs. W. A. McComb; Vice-President, Mrs. J. D. Grayberry, Hazlehurst; Recording Secretary, Mrs. W. F. Yarbrough, Jackson.

OXIDINE.
A Chill Cure in Every Bottle.
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Our Mission Topic For October—Africa.

Much interest might be written concerning the toils and sufferings of those who in the years gone by have sacrificed health and much of life for the dwellers in the darkest Africa. Their records of names was brief and sad. They came to their new home full of cheerful courage and entered bravely upon the difficult work of reaching an uncouth language and finding a home among a strange people. Then, mayhap, came the terrible fever and soon their bodies were laid to rest on the burning sands. Their records ran high. "Precious" in the sight of the Lord is the death of the saints. Let us turn now, to the work of the present. Let us reach the names of our missionaries, their places of abode, and as much as we may, of their home life.

Our mission stations are located on the western coast of Africa, a what is known as the Yoruba country. About two million people dwell there, of pure African blood. They are simple, friendly folks and fairly intelligent. They are worshipers of many false gods.

Along the seaport of west Africa is a large flourishing city, having three self-supporting Baptist churches, one of which has as its pastor Brother M. L. Stone, a native African. Abeokuta, 60 miles interior from Lagos, has about two hundred thousand people. Our lamented Brother Lumbard labored here under many difficulties.

At Ibadan, the border city of

the Yoruba country on the middle north, has a population of about seventy-five thousand, two churches, a good primary school and a Bible training school. Brother C. E. Smith labored here for many years, but has been compelled to give up the work on account of failing health.

Brother and Sister Compere have been here for about two years. Within the last year Dr. and Mrs. George Green have joined the mission at Ogbomoshaw. They are young and full of enthusiasm. Dr. Green says: "My wife and I have said several times during the past month. We are glad we came to Africa."

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To My Dear Sisters a Farewell.

My husband has been led of the Lord, as we feel it, to accept the call of the church at Alexandria, La. He enters upon our new work the first of October and earnestly craves your prayers in our behalf that we may do a good work in that needy state.

In leaving Mississippi I felt to tell you how very much I appreciate the kindness of our sisterhood to me. I appreciate the trusts you have committed to me. And especially have I felt honored at being the president of your state convention.

A lovelier and a more sweet spirited body of Christian workers I have never met than are the women of Mississippi convention. I shall miss your sweet fellowship, but I trust to see you again and may possibly be with you at your next convention at Meridian next July.

I have enjoyed the work as vice-president of Copiah association and also of the dear old Mississippi association and the hearty co-operation of the sisters there. I shall miss them all at the annual "box-packing," but trust to hear from time to time of their continued good work. Especially will I be anxious to hear that Mississippi association sent a handsome "box" this year, for the missionary they have been given, is very needy and has never received a "box" in his life.

We would feel a deep regret in leaving the dear Galilee church of Gloster, were it not from the fact that we feel God is leading us. But 'tis sweet to do the Lord's will, and this move being a strong conviction with us we are glad to go, but we shall carry away with us from this noble church nothing but the most pleasant memories. We shall ever cherish in our hearts the many beautiful acts of thoughtfulness and kindness to us and will always maintain a keen interest in their welfare, and shall pray God's richest blessings to abide with them. We feel in our leaving that the good fellowship that has characterized our stay in Gloster has not been broken, but that we carry with us still their

good wishes, and this makes our leaving sweet. May the Lord bless you every one is the sincere prayer of

Yours in His work,
Mrs. W. A. McComb.

The editor of this page feels sure that she voices the sentiment of the whole Baptist sisterhood of Mississippi in expressing deep regret at the departure of Mrs. W. A. McComb from our state. Mrs. McComb has done valuable service not only as a pastor's wife, but in the official positions which she has held in connection with the work of Woman's Missionary Union. Especially is it a matter of regret that we shall no longer have her with us, as a presiding officer at our annual gatherings, but the work is one, and we commend her affectionately to those with whom she will labor, and ask God's blessing upon her and her's.

CURE FOR LIQUOR and TOBACCO

The Kansas Anti-Liquor Society is making free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add with stamp, Kansas Anti-Liquor Socy, 68 Gray Bldg., Kansas City, Mo.

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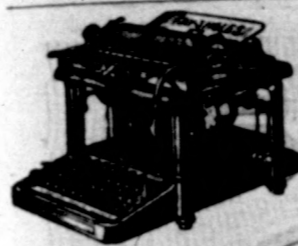
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The Margaret Home.

As the women of Mississippi already know, there is a home at Greenville, S. C., known as the "Margaret Home" for missionaries' children. It is under the complete control of the W. M. U. It was given by a generous, noble hearted Christian mother, and the different rooms were furnished by different states of the south. Our Mississippi women had wanted to have a part in the furnishing of this home, but every thing has been supplied with the exception of a piano, proper fencing and gallery furniture, and at the state convention which met in July at Hazlehurst the women who then met in session decided that it would be well to furnish the piano, and to this end a subscription was taken and a great many societies that were represented at the convention made pledges towards a piano fund. We are exceedingly anxious that the pledges then made be redeemed as rapidly as possible, and we further urge societies that have not already pledged to make contributions and send to Mrs. W. R. Woods, Meridian, Miss., our corresponding secretary in order that the piano may be purchased and sent on to the home. School has opened and we all know how very necessary it is for our children who take music to have an instrument in the home upon which to practice. Our children in the home were put to a very great disadvantage last year for their practice because there was no piano in the home. Mrs. Woods will publish from week to week in The Baptist Record the amounts she receives for this purpose, so do not hesitate to send a contribution for fear there will be too much on hand and yours will not be needed.

We voted in the convention to send a \$500 piano and so you can see in The Baptist Record when that amount is raised and cease to send in contributions. There is already on hand \$65.00 that was raised last year towards furnishing. This amount will be used for the piano. Now sisters, we know that all we have to do is to call your attention to this matter and you will respond promptly. Who will be the first to be reported in next week's Baptist Record? May God bless you and your society.

Your president,
Mrs. W. A. McComb.

Gloster, Miss.

FREE BOOK ABOUT CANCER

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in the case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, Dr. L. T. Leach, Box 138, Indianapolis, Indiana.

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Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER.

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Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For prices, address,
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Deaths.

Died.

Isabel Waltman was born July 10, 1839, and died at the home of her husband, at New Hope, September 13, 1907.

She joined the Baptist church when young. Married Gilbert Slawson some time before the civil war. There were four children born to them and he was killed in the war. On April, 1867 she married J. P. Waltman, to whom she was married.

Mr. Waltman was of a cheerful disposition, making her home pleasant for those who came in contact with it. Her faith in God was strong to the end. The Lord has bereaved.

R. Drummond.

OXIDINE.
A CHILL CURE IN EVERY BOTTLE.
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W. R. Buckley was born in Madison county, Miss., and was fifty-fifth year when he died September 7, 1907 at the home of his son-in-law, C. C. Culpper at Silver Creek, Miss. He was united with the Baptist church when 21 years old. Married Miss Lone Fuller in his young manhood. To them were born four children. One son and three daughters. The son died several years ago. The daughters are all married and live to comfort their mother. Bro. Buckley had the dreaded disease, cancer. He was a member of Crooked Creek church at the time of his death. Besides his own family none will miss him more than his pastor. He filled his place regularly in church as long as he was physically able. The last services he attended were during our annual meeting at Crooked Creek. He lay on his cot and heard his brother, J. Buckley preach two sermons. He had no fear of death.

R. Drummond.

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Sister Henrietta Carter, died and was buried September 24, 1907 at her home in Tillatoba. She was highly esteemed which was evidenced by the large crowd in attendance at the funeral. She was born March 27, 1848, was married to Alexander Carter April 25, 1868. Of this union was born ten children, two of which preceded her in death. A devoted and faithful wife, a loving mother and an excellent Christian has gone to be with her Lord and Savior. Look, loved ones, to Jesus for consolation in your bereavement.

Their pastor,
S. T. Courtney.

Mrs. Nancy Louisa Feemster Elkin departed this life July 7, 1907, aged 76. She was married to Thomas L. Elkin January 11, 1854.

At an early age she joined the

Baptist church at Prairie Grove. Afterwards she united with those who constituted the Pleasant Grove church in Noxubee county, Miss., near which was her home where she spent the greater part of her life. Her family for a time was one of the main stays of that church. In 1903 she joined the First Baptist church in Meridian. There she departed this life beloved and esteemed. Her pastor and others felt benighted in visiting her, seeing the lovely Christian spirit in which she endured to the end.

During the war she was bereft of her husband and left with four sons and one daughter; the oldest son being nine years old. Upon these sons she chiefly relied, under the favors of God's blessings, for a support. But the moulding of their character in life was of more importance to her than a temporal support. With a kindness, gentleness and deep piety, trusting in the help of her heavenly Father, she exerted an influence praiseworthy and commendable. Her children bear testimony to her influence as a good, Christian mother, and the community in which she lived realize the good influence of her example as a substantial Christian woman.

Her friend and former pastor,
J. H. Buck.

Mattie Hammock.

Mattie Hammock, daughter of W. S. and S. E. Hammock, was born October 11, 1895 and died at her mother's home near Brownsville, Miss., September 27, 1907. She was quite a lovable little girl and had won the true friendship of those who knew her. She leaves a widowed mother, several brothers and sisters and other relatives who are all sadly bereaved by the untimely death of this one so dear to them, but their great loss is her eternal gain. May the Lord in His love and mercy comfort those who mourn her death.

Chas. L. Lewis,
Clinton, Miss.

Deacon Lewis A. Lloyd was born in Kemper county, Miss., November 13, 1848, and died in Meridian June 28th, 1907. He was baptized by Elder Lewis Ball, in Rolling Fork, July, 1873, removing to this city later, uniting in the organization of the Highland Baptist church, and there remaining until death. His wife, a noble Christian worker, preceded him about five years. He leaves two children, daughter and son to mourn his loss. Devoted to his church and denomination, he was a liberal and systematic giver to every good cause. His funeral was conducted by Pastor W. A. Roper, assisted by Elder J. R. Farish.

L. A. D.

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October 10, 1907.

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which
Points to Some Interesting Ways
for Women to Cure Themselves
From the Agonies Caused by
Female Disease and
Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and
Failure of Doctors to Give Relief, Left
the Writer No Chance But to Try This
Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says: "I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-toxicating, always reliable and effective. Obtainable at all prominent drug stores in \$1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

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THE BAPTIST RECORD.

13

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To advance the cause of education and in order to introduce my Home Study everywhere, I will give a FREE course to the first five persons in each county, desiring to attend a Business College, who sign and return the Opportunity Blank found below. If you fill out, sign, and return this blank as soon as you finish reading this, I will also send you, prepaid and FREE of charge, my new book, entitled "Home Study." If you wish to improve your condition in the world, I advise you to be the first to write from your county. I now have more than 3,000 students taking lessons successfully BY MAIL.

JNO. F. DRAUGHON,
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TAKE YOUR CHOICE

BANKER SAYS

E. J. Stauffer, Mulberry Grove, Ill., writes: "I will, on the first, become cashier of the First National Bank of this place. If it had not been for Draughon's Home Study Bookkeeping, which I AM NOW COMPLETING, I might not be able to fill this position. I left the farm two years ago, when 17 years of age."

BANKER SAYS

A. M. Pike, Asst. Cashier Springfield (Tenn.) National Bank, writes: "A course in Draughon's College procured for me an offer to take charge of a set of books, at a salary of \$1,500.00 a year, from a firm that knew nothing but that fact concerning my business qualifications."

BANKER SAYS

H. B. Herrick, Cashier, Bank of "Atwater," Atwater, Ill., writes: "Within a week after completing 'Draughon's Home Study Course of Bookkeeping I was offered three positions—one as cashier of a bank and two as assistant cashier and bookkeeper."

FROM CENTRAL AMERICA

G. W. A. Bartley, Bookkeeper, Ash & Bros., Dry Goods, Port Limon, Costa Rica, CENTRAL AMERICA, writes: "Prof. Draughon: I knew nothing of Bookkeeping before taking your Home Study. I am also highly pleased with the progress I am making in taking your Penmanship by MAIL."

CUT HERE

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My name is..... R. R. No.....

Post Office..... State.....

A Unique Ceremony.

Judge Blank, a justice of the peace in Oklahoma, was called upon to perform the marriage ceremony for a young couple of Guthrie.

The judge, who until a short time before, had gained his legal knowledge in a neighboring state, where ministers officially officiate on such occasions, was at a loss to know how to proceed. However, he arose to the occasion.

Commanding the couple to stand up, he directed that they be sworn in the following terms:

"Do you solemnly swear that you will obey the constitution of the United States and the constitution of the Territory of Oklahoma, and perform the duties of your office to the best of your ability, so help you God."

The couple nodded assent. Then continued the judge, "by the power in me vested by the strong arm of the law I pronounce you man and wife, now, henceforth, and forever, and you will stand committed until the fines and costs are paid, and may the Lord have mercy on your souls!"—Philadelphia Ledger.

Do You Want a Buggy

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Medicinal Baptists Pastor's Conference October 1, 1907.

W. A. Roper.
S. Avenue—Pastor Newton preached on "Showers of Blessing," Ezek. 34:26 and "Joshua and His Ministry" Jonah 3:4-10. Received by letter five and seven by baptism since last report.

S. Avenue—Pastor Cook preached "Four great questions for every believer," Rom. 10:14-15. 22 for baptism since last report. Collection for orphanage \$9.45.

H. Avenue—Pastor Roper, "Why should we pray?" Ephes. 6:18. "Conversion of Cornelius," Acts 10:1-6. Received by letter.

S. Avenue—Pastor Moore preached "Made perfect through suffering," Heb. 2:18. "God's Lamb," John 1:29. Three by letter, one for baptism.

First Church—Pastor Shipman on "Everybody at Work," Neh. 4:6 and first of series on "Jesus' Temptation and Mine."

1st Avenue—Pastor Hailey. Sunday School rally at the morning hour addressed by the pastor and A. S. Bozeman. At night pastor preached on Sunday School, Deut. 6:69, Matt. 28:20. Three received by letter since last report.

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First Church McComb.

Brother J. E. Wills preached his missionary sermon for us and it was decided to be the best sermon of that kind ever heard here. Would to God he might face every church in the state with the burning message! He returns to the Seminary for his last year's work there.

The church called the present pastor for another year with a raise in salary to \$1,500.00. Pray for McComb.

Jas. B. Leavell,
Pastor.

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A Note From Dr. Johnson.

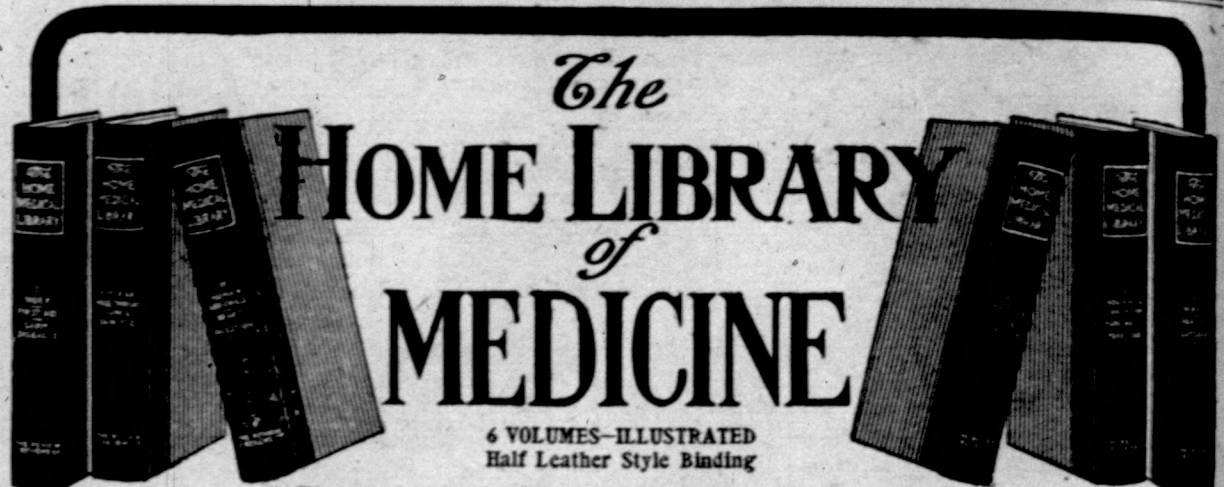
Dear Rev. Bailey:—It is in my heart to do some regular ministerial work next year, if God so wills, and I hardly think it immodest in me to let it be known. I should like to preach to two churches once a month each, or to one church twice a month, if such can be found within reasonable range of Clinton and willing to have me as pastor. I covet no man's pastorate, nor do I wish to invade any preacher's field. But I should be glad to correspond with any church, that, having no pastor, desires to arrange for regular services next year.

Sincerely yours,

John L. Johnson.

Clinton, Miss., Oct. 5, 1907.

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Time and Place of Associational Meeting.

Deer Creek—Rolling Fork, Y. & M. V., Tuesday, October 15.
New Liberty—Liebrty church, 5 miles south of Raleigh, Wednesday, October 16.
Cold Water—Como, I. C. road, Wednesday, October 16.
Lincoln County—Bogue Chitto, I. C. road, Friday, October 18.
Kosciusko—Center church, 14 miles southeast Kosciusko Friday October 18.
Choctaw—Elim church, Mashulaville, Noxubee county, Friday, October 18.

Leaf River—Mt. Pisgah, Friday, October 18.

Hopewell—Springfield, Saturday, October 19.

Trinity—Montpelier, Clay county, Mantee, M. J. & K. C. road, October 23.

Bogue Chitto—Tangipahoa church, 6 miles west of Summit, Wednesday, October 23.

Harmony—Salem, Friday, October 25.

General Association—Lake Come, Jasper county, October 26.

Lebanon—Poplarville, Northeastern road, Wednesday, October 30.

November.

Carey—Hamburg, Y. & M. V. road, Friday, November 1.

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